FELIX JACOBY

DIE FRAGMENTE
DER
GRIECHISCHEN HISTORIKER
CONTINUED

PART FOUR

BIOGRAPHY AND ANTIQUARIAN LITERATURE

EDITED BY

G. SCHEPENS

IVA: BIOGRAPHY

FASCICLE 3

HERMIPPOS OF SMYRNA

BY

JAN BOLLANSÉE

BRILL
LEIDEN · BOSTON · KÖLN
1999

1026. Hermippos of Smyrna
(2nd half 3rd cent. B.C.)

T

1 (*FHG* III, p. 3; F 1 Wehrli *Suppl.*) Hier. *Vir. Ill. Praef.* 821 cap. 1: *Rogas me, Dexter, ut Tranquillum sequens ecclesiasticos scriptores in ordinem digeram, et quod ille in enumerandis gentilium litterarum viris fecit Romanis, quo in omnis ficiam, id est ut a passione Christi usque ad decimum quartum Theodosii imperatoris annum omnes qui de scripturis sacris monumentum aliquid tradiderunt tibi breviter exponam. Peripatetici quidem hoc idem apud Graecos Hermippus Peripateticus, Antigonus Carystius (Robbe IV A 2, 1013), Satyrus (*FHG* III, p. 159; *PSi Hist.* IV A 4, 1033 dubia) et et longe omnium doctissimus Aristoxenus (F 10b Wehrli II; Robbe IV A 2, 1016) musicus, apud Latinos autem Varro, Santra, Nepos, Hyginus et ad eius nos exemplum provocas Tranquillus.*

2 a) Athen. 2, 58f: Ἕρμιππος δ' ὁ Καλλιμαχήειος κτλ. (cf. F 12b). **b)** Athen. 3, 77B (...) καὶ Ἕρμιππος ὁ Καλλιμαχήειος κτλ. (cf. F 27). **c)** Athen. 13, 606c (...) φησὶν Ἕρμιππος ὁ Καλλιμαχήειος κτλ. (cf. F 30)

3 Athen. 7, 327b: Ἕρμιππος δὲ ὁ Σμυρναῖος ἐν τοῖς Περὶ Ἱππώνακτος κτλ. (cf. F 53)

4 a) Dion. Hal. *Isaeus* 1, 2: Οὐδὲ γὰρ ὁ τοῖς Ἰσοκράτους μαθηταῖς ἀκριβῶς Ἕρμιππος ἀφιβὴς ἐν τοῖς ἄλλοις γενόμενος, κτλ. (cf. F 45b). **b)** Ia. *C. Ap.* 1, 163: Αἰτοῦ (s. Πυθαγόρου) μὲν οὖν οὐδὲν ὁμολογεῖται γεγραφέναι πολλοὶ δὲ τὰ περὶ αὐτὸν ἱστορήκασι, καὶ τούτων ἐπισημότατος τυγχάνει Ἕρμιππος ἀνὴρ περὶ πάσαν ἱστορίαν ἐπιμελής (cf. F 21).

5 (> 5 = 18 = 80) P. Oxy. 1367 fr. 2 p. 253 Gallo in Gallo – Montanari et al.:

[Ἡ]ρακλείδου τοῦ

---

[1] τοῦ Τουρν. : δοὺ ὁ codd. edidit. [9] εφο : ἐξ εφο edd. *principes* [11] μυνικω : τὸ μουσικὸν Κοιδερ : τὸ ὀφειν πο et provocare *Romani* Λουσιαδ. [10] ἀκριβὴς : ἀφιβὴς ?

1026. Hermippos of Smyrna
(2nd half 3rd cent. B.C.)

T

1 You urge me, Dexter, to give an overview of the ecclesiastical authors in the fashion of Tranquillus and to treat our authors in the way he has treated the famous pagan writers, i.e. to present to you concisely all those who have written anything on the Holy Scripture from the death of Christ through the fourteenth year of Theodosius' reign. Among the Greeks Hermippos the Peripatetic, Antigonus of Karystos, Satyrus, a learned man, and Aristoxenus the musician—the most erudite by far of them all—have undertaken a similar enterprise, as have Varro, Santra, Nepos, Hyginus and Tranquillus—whose example you urge us to follow—among the Romans.

2 Hermippos the Callimachean etc.

3 Hermippos of Smyrna in his books On *Hipponax* etc.

4 a) Not even Hermippos, who wrote a work on Isokrates' pupils and who in his other *Lives* is very accurate, etc. **b)** It is generally agreed that we do not have any work composed by the man himself, but many writers have reported on his life. The most distinguished of these is Hermippos, who was an attentive author with regard to every aspect of historical research.

5 Epitome by Herakleides, son of Sarapion, of Hermippos' On *Lasagoras*, On *the Seven Sages* and On *Pythagoras*.

1

Σ]αραπίωνος (*FGrHist* IV A 5, 1038) ἐπ[ι]τομὴ
[τῶν Ἑρμίππου Περὶ]
νομοθε[τῶν καὶ]
5 ἑ[π]τὰ σοφῶν καὶ
Π]υθαγόρου

6 a) Diog. Laert. 1, 33: Ἕρμιππος δ' ἐν τοῖς βίοις κτλ. (cf. F 13). **b)** Diog. Laert. 2, 18: Ἕρμιππος δ' ἐν τοῖς βίοις φησὶν κτλ. (cf. F 65). **c)** Diog. Laert. 5, 2: Φησὶ δ' Ἕρμιππος ἐν τοῖς βίοις κτλ. (cf. F 33).

7 a) P. Oxy. 1367 fr. 2 p. 253 Gallo in Gallo – Montanari et Al.:
Π]ρ]ακλε[ί]δου τοῦ
Σ]αραπίωνος (*FGrHist* IV A 5, 1038) ἐπ[ι]τομὴ
τῶν Ἑρμίππου Περὶ
νομοθε[τῶν κτλ.

b) Orig. *C. Cels.* 1, 15: Λέγεται δὲ καὶ Ἕρμιππον ἐν τῷ πρώτῳ Περὶ νομοθετῶν ἱστορηκέναι Πυθαγόραν τὴν ἑαυτοῦ φιλοσοφίαν ἀπὸ Ἰουδαίων εἰς Ἕλληνας ἀγαγεῖν (cf. F 1). **c)** Athen. 4, 154d: Ἕρμιππος δ' ἐν α' Περὶ νομοθετῶν τῶν μονομαχούντων εὑρετὰς ἀποφαίνει Μαντινεῖς Δημώνακτος ἑνὸς τῶν πολιτῶν συμβουλεύσαντος, καὶ ζηλωτὰς τούτων γενέσθαι Κυρηναίους (cf. F 2). **d)** Athen. 14, 619b: Ἥδοντο δὲ Ἀθήνησι καὶ οἱ Χαρώνδου νόμοι παρ' οἶνον, ὡς Ἕρμιππός φησιν ἐν ἕκτῳ Περὶ νομοθετῶν (cf. F 5). **e)** Athen. 13, 555c: Καὶ γὰρ τὰς γαμετὰς ὁ καλὸς ἡμῶν ἑστιάτωρ ἐπαινῶν Ἕρμιππον ἔφη ἐν τοῖς Περὶ νομοθετῶν ἱστορεῖν κτλ. (cf. F 6). **f)** Porphyr. *Abst.* 4, 22,2: Τῶν τοίνυν Ἀθήνησιν νομοθετῶν Τριπτόλεμον παλαιότατον παρειλήφαμεν· περὶ οὗ Ἕρμιππος ἐν δευτέρῳ Περὶ τῶν νομοθετῶν γράφει κτλ. (cf. F 4).

8 a) P. Oxy. 1367 fr. 2 p. 253 Gallo in Gallo – Montanari et Al.:
Π]ρ]ακλε[ί]δου τοῦ
Σ]αραπίωνος (*FGrHist* IV A 5, 1038) ἐπ[ι]τομὴ
τῶν Ἑρμίππου Περὶ
[...]
5 ἑ[π]τὰ σοφῶν κτλ.

---

[1] δ' Ἕρμιππος *B F* : δὲ καὶ Ἕρμιππος *E* [4] μονομαχούντων: μονομαχιῶν *suspicatur Kaibel* [6] ἑστιάτωρ *C* : πάτριος *A* [9] Ἀθήνησι: Κεκάνησι *Hecker in Philologus 5 (1850) p. 421*

6 Hermippos says in his biographies that ...

7 a) Epitome by Herakleides, son of Sarapion, of Hermippos' *On Lawgivers* etc. **b)** Hermippos, too, reportedly declared, in the first book of his *On Lawgivers*, that Pythagoras drew on Jewish beliefs for his own philosophy and brought it to the Greeks. **c)** In the first book of his work *On Lawgivers*, Hermippos declares that the Mantineans were the first to practice trial by single combat, on the recommendation of Demonax, one of their citizens; he adds that the Cyrenaeans imitated them in this matter. **d)** The laws of Charondas, too, were sung at *symposia* in Athens, according to Hermippos in the sixth book of his work *On Lawgivers*. **e)** In the course of his eulogy on married women, our noble host [sc. Larensis] has referred to Hermippos as recording, in his work *On Lawgivers*, that ... **f)** We understand that Triptolemos was a very ancient Athenian legislator. Hermippos writes the following about him in the second book of his work *On Lawgivers*: ...

8 a) Epitome by Herakleides, son of Sarapion, of Hermippos' (...) *On the Seven Sages* etc.

b) Athen. 10, 443a: Καὶ Ἕρμιππος δὲ ἐν τοῖς Περὶ τῶν ἑπτὰ σοφῶν Περίανδρον τὸ αὐτὸ ποιῆσαι (cf. F 11). **c)** Diog. Laert. 8, 88: Ἀλλὰ καὶ παρὰ τοῖς Ἕλλησιν ἐπιφανέστατος ἐγένετο (sc. Εὔδοξος), γράψας τοῖς ἰδίοις πολίταις νόμους, ὧς φησιν Ἕρμιππος ἐν τετάρτῃ Περὶ τῶν ἑπτὰ σοφῶν κτλ. (cf. F 9). **d)** Diog. Laert. 1, 42: Ἕρμιππος δ' ἐν τῷ Περὶ τῶν σοφῶν ἑπτακαίδεκά φησιν κτλ. (cf. F 10). **e)** Prokl. *In Hes. Op.* 41 p. 23 Pertusi: (...) Ἕρμιππος γὰρ ἐν τῷ <Περὶ> τῶν ἑπτὰ σοφῶν περὶ τῆς ἀλίμου βρώσεως λέγει κτλ. (cf. F 12a)

9 a) P. Oxy. 1367 fr. 2 p. 253 Gallo in Gallo – Montanari et Al.:

Ἡρ]ακλείδου τοῦ
Σ]αραπίωνος (*FGrHist* IV A 5, 1038) ἐπ[ι]τομή
τῶν Ἑρμίππου Περὶ
(...)
Π]υθαγόρου.

b) Ios. *C. Ap.* 1, 164: Λέγει (sc. Ἕρμιππος) τοίνυν ἐν τῷ πρώτῳ τῶν Περὶ Πυθαγόρου βιβλίων κτλ. (cf. F 21). **c)** Diog. Laert. 8, 10: Ἀπείχοντο δὲ (sc. οἱ Πυθαγόρειοι) καὶ σοροῦ κυπαρισσίνης διὰ τὸ τὸ τοῦ Διὸς σκῆπτρον ἐνταῦθεν πεποιῆσθαι, ὧς φησιν Ἕρμιππος ἐν δευτέρῳ Περὶ Πυθαγόρου (cf. F 22).

10 a) Dm. *In Dem. Phil. 10, 32* col. 6, 50-52 p. 22 Pearson – Sitzler:

Ἀλλὰ γ(ὰρ) [ἔ]τι διαλλάττουσι κ(αὶ) π[ε(ρὶ) τ(ὴν) σύλ]ληψιν αὐτοῦ (sc. Ἑρμίου τοῦ Ἀταρνέως τυράννου) κ(αὶ) τὸν θάνατον·

Ἕρμι[ππος] γ(ὰρ) ἐν τῶι Πε-
ρὶ Ἀριστοτέλους β' κτλ. (cf. F 31).

b) Athen. 13, 589c: (...) ὧς φησιν Ἕρμιππος ἐν τῷ Περὶ Ἀριστοτέλους πρώτῳ κτλ. (cf. F 28). **c)** Athen. 15, 696e-f: (e) Παιὰν δ' ἐστὶν καὶ ὁ εἰς Κρατερὸν τὸν Μακεδόνα γραφείς (*FGrHist* 342 T 3), ὃν ἐτεκτήνατο Ἀλέξις ὁ διαλεκτικός, φησὶν Ἕρμιππος ὁ Καλλιμάχειος (f) ἐν τῷ πρώτῳ Περὶ Ἀριστοτέλους (cf. F 30). **d)** PSI IX 1093, 24-26 p. 258 Montanari in Gallo – Montanari et Al.:

[Ἕρμ]ιππος δ' ἐν
[τῶι πρ]ώτωι Πε-

---

10 τῶν σοφῶν: τῶν ἑπτὰ σοφῶν *Lozynski* *72* τὸ τὸ *H*[c] *Φ*, τὸ *B*, *F* *1*[pc] *73* κατατιθέσθαι *F*, περιτιθέσθαι *F* *83* πρώτῳ β *vel* γ *Plezia*

b) Hermippos writes in his work *On the Seven Sages* that Periandros took the same measures. **c)** But Eudoxos also gained a lot of fame throughout the whole of the Greek world, having given laws to his fellow citizens (...) – thus Hermippos in the fourth book of his *On the Seven Sages*. **d)** Hermippos in his work *On the Sages* says there are seventeen sages in all ... **e)** In his work *On the Seven Sages*, Hermippos says about the hunger-banishing food (...) that Epimenides ...

9 a) Epitome by Herakleides, son of Sarapion, of Hermippos' (...) *On Pythagoras*. **b)** For example, in the first book of his work *On Pythagoras*, Hermippos states ... **c)** They (sc. the Pythagoreans) abstained from the use of cypress coffins, because the sceptre of Zeus was made of that wood, according to Hermippos in his second book *On Pythagoras*.

10 a) Moreover, the controversy also bears upon the matter of his (sc. Hermias', the tyrant of Atarneus) capture and death. Indeed, as reported by Hermippos in the second book of his work *On Aristotle*, ... **b)** (...) as we learn from Hermippos in the first book of his work *On Aristotle*. **c)** The poem written by Alexinos the dialectician in honour of Krateros of Macedon is, according to Hermippos the Callimachean in the first book of his work *On Aristotle*, also a poem. **d)** Hermippos says in the first book *On Aristotle*

[ρὶ Ἀρ]ιστοτέλους κτλ. (cf. F 29a).

e) Diog. Laert. 5, 1: καθά φησιν Ἕρμιππος ἐν τῷ Περὶ Ἀριστοτέλους (cf. F 32).

11 Diog. Laert. 2, 55: Ἀλλὰ καὶ Ἕρμιππος ἐν τῷ Περὶ Θεοφράστου κτλ. (cf. F 34).

12 a) Philod. *Hist. Acad.* P. Herc. 1021 col. 10, 40 - col. 11, 7 p. 216, 219 Gaiser:

col. 10 (...) = Τοῦ μέντο[ι Πελ-]
col. 11 ληνέως [τ]οῦ Χαίρωνος, ἐπει-
δήπερ οὐθ<ὲν> ἐνποδών ἐσ-
τι, παραθετέον ἃ κατεχώ-
[ρισ]εν Ἕρμιππος ἐν τῶι Πε-
5 [ρὶ τ]ῶν ἀπὸ φιλοσοφίας εἰς
[..]ΙΣΤ[.]ΙΑΣ καὶ δυναστεί-
[ας μεθε]στηκότων κτλ. (cf. F 39)

b) Philod. *Hist. Stoic.* P. Herc. 1018 col. 16, 2-6 p. 68 Dorandi:

col. 16 [Ἑρ]μίππωι γρά-
[φεται ἐν] τῶι περὶ τῶν
ἀ[πὸ φιλ]οσοφίας εἰς δυ-
5 να[στεί]ας με[τ]αστάν-
τω[ν] κτλ. (cf. F 40b)

13 Athen. 11, 505d: Ἕρμιππος δὲ ἐν τῷ Περὶ Γοργίου κτλ. (cf. F 41).

14 a) Athen. 13, 592d: Ἕρμιππος δ' ἐν τῷ Περὶ Ἰσοκράτους κτλ. (cf. F 43a). **b)** *Hypothesis* Isokr. *Or.* 2: Ἕρμιππος δέ φησιν ἐν τῷ Περὶ τοῦ Ἰσοκράτους κτλ. (cf. F 42a).

15 a) Dion. Halik. *Isaeus* 1, 2: Οὐδὲ γὰρ ὁ τοὺς Ἰσοκράτους μαθητὰς ἀναγράψας Ἕρμιππος κτλ. (cf. F 45b). **b)** Harp. *s.v.* Ἰσαῖος (= *Suda* I 620 *s.v.* Ἰσαῖος): (...) καθά φησιν Ἕρμιππος ἐν β' Περὶ τῶν Ἰσοκράτους

---

101 [..]ΙΣΤ[.]ΙΑΣ: [ἀρ]ισ[τεί]ας *Meker*: [ἀρ]ιστ[ε]ίας *Gaiser Dorandi*: [τυραννιδ]ας *Bücheler von Wilamowitz-Möllendorff (1881: 46 n.3) Leo (1901: 124) Diels – Schubart (1904: XXXVIII n. 2) Habges (1912: 846-847) Wehrli Suppl. I (1974: 36)* 115 Ἕρμιππος *H. de Valois*: εὕριπος *pl*

that ... **e)** According to Hermippos in his work *On Aristotle*, ...

11 And indeed, Hermippos declares in his work *On Theophrastos* ...

12 a) Still, since there is no impediment, it is appropriate to quote what Hermippos has put down with regard to the man from Pellene, Chairon, in his work *On Those who Converted from Philosophy to <...> and the Exercise of Power.* **b)** (...) it has been written by Hermippos in his work *On Those who Converted from Philosophy to the Exercise of Power* etc.

13 Hermippos in his work *On Gorgias* says ...

14 a) In his work *On Isokrates*, Hermippos says ... **b)** In his work *on Isokrates*, Hermippos says ...

15 a) Not even Hermippos, who wrote a work on Isokrates' pupils ... **b)** (...) so Hermippos says in the second book of his *On the Pupils of Isokrates.*

b) *Scriptorum astronomicorum Index Vaticanus cod.* 191 *fol.* 200b *med.* in E. Maass, *Aratea*, Berlin, 1892, p. 121 [cf. Id., *Das Vaticanische Verzeichniss der Aratcommentatoren*, in *Hermes* 16 (1881), p. 385-386]: Οἱ περὶ τοῦ ποιητοῦ τῶν Ἀραίτου συνταξάμενοι.

Α Ἄτταλος Ῥόδιος. Ἀρίσταρχος Σάμιος. Ἀπολλώνιος γεωμέτρης. Ἀντίγονος γραμματικός. Ἀγησάναξ. Ἀρίστυλλοι δύο γεωμέτραι. Βόηθος. Γεμῖνος Διόδοτος. Δίδυμος Κνίδιος. Ἐρατοσθένης. Ἕρμιππος. Εὐαίνετος. Ζήνων Ἡλιόδωρος στωικός. Θαλῆς. Ἵππαρχος Βιθυνός. Κράτης. Πύρρος Μάγνης Παρμενίσκος γραμματικός. Σμίνθης. Τιμόθεος.

Α* Ἀπολλώνιος γραμματικός. Ἀρίστυλλος μέγας. Ἀρίστυλλος μικρός Ἀρίσταρχος γραμματικός. Ἀριστοφάνης. Ἀλέξανδρος Αἰτωλός. Ἀλέξανδρος Ἐφέσιος. Δίδυμος πονηρός. Εὐαίνετος ἕτερος. Ἕρμιππος Περιπατητικός Καλλίμαχος Κυρηναῖος. Κλεόστρατος Τενέδιος. Νουμήνιος γραμματικός Παρμενίδης.

c) *Scriptorum astronomicorum Index Vaticanus cod.* 381 *fol.* 163b, in E. Maass, *Aratea*, Berlin, p. 1892, p. 123 (cf. Id., *Das Vaticanische Verzeichniss der Aratcommentatoren*, in *Hermes* 16 (1881), p. 388): Οἱ περὶ τοῦ πόλου συνταξάντες

1 Ἀπολλόδωρος	2 Γεμῖνος	3 Εὐαίνετος	4 Κράτης
5 Ἀρίστυλλος	6 Διόδοτος	7 Μηνόδοτος	8 Ζηνόδοτος
9 Ἄτταλος	10 Δίδυμος	11 Ζηνόδωρος	12 Πύρρος
13 Ἀρίσταρχος	14 Διόδωρος	15 Ἡγησιάναξ	16 Παρμενίσκος
17 Ἀπολλώνιος	18 Εὔδωρος	19 Θεόδωρος	20 Σμίνθης
21 Ἀντίγονος	22 Ἐρατοσθένης	23 Θαλῆς	24 Τιμόθεος
25 Βόηθος	26 Ἕρμιππος	27 Ἵππαρχος	ὁμοῦ εἴκοσι ἑπτά.

20 (-; 54) Theophr. *Met.* 12a 3 - b 1 *subscriptio* p. 23 Laks – Most: Θεοφράστου τῶν Μετὰ τὰ φυσικά. Τοῦτο τὸ βιβλίον Ἀνδρόνικος μέν καὶ Ἕρμιππος ἀγνοοῦσιν, οὐδὲ γὰρ μνείαν αὐτοῦ ὅλως πεποίηνται ἐν τῇ ἀναγραφῇ τῶν Θεοφράστου βιβλίων. Νικόλαος δὲ ἐν τῇ θεωρίᾳ τῶν Ἀριστοτέλους Μετὰ τὰ φυσικά μνημονεύει αὐτοῦ, λέγων εἶναι Θεοφράστου.

---

147 Θαλῆς *corr. Maass*: θᾶλης *codex* **147** Πύρρος *corr. Maass*: πύρος *codex* **150** *post* Ἀρίσταρχος *altera manus scripsit* λαμπ *addito abbreviando signo; an* λαμπρὸς *(vel Most dubitanter)?* **151** *nomina* Ἀπολλώνιος (...) Δίδυμος πονηρός *in codice post* Παρμενίδης *scripta traiecit Böhme in RhM 42 (1887) p. 307-308* **152** Κλεόστρατος *Bergk Meineke*: Καλλίστρατος *codex*

b) Authors who have written on the poet (sc. Aratus).

A Attalos of Rhodos. Aristarchos of Samos. Apollonios the Geometer. Antigonos the Grammarian. Agesianax. The Aristylloi, two Geometers. Boethos. Geminos. Diodotos. Didymos of Knidos. Eratosthenes. Hermippos. Euainetos. Zenon. Heliodoros the Stoic. Thales. Hipparchos of Bithynia. Krates. Pyrrhos of Magnesia. Parmeniskos the Grammarian. Sminthes. Timotheos.

A* Apollonios the Grammarian. Aristyllos the Great. Aristyllos the Small. Aristarchos the Grammarian. Aristophanes. Alexandros of Aitolia. Alexandros of Ephesos. Didymos the Bad. Another Euainetos. Hermippos the Peripatetic. Kallimachos of Kyrene. Kleostratos of Tenos. Numenios the Grammarian. Parmenides.

c) Authors who have written on the firmament.

Apollodoros (1), Aristyllos (5), Attalos (9), Aristarchos (13), Apollonios (17), Antigonos (21), Boethos (25), Geminos (2), Diodotos (6), Didymos (10), Diodoros (14), Eudoros (18), Eratosthenes (22), Hermippos (26), Euainetos (3), Menodotos (7), Zenodoros (11), Hegesianax (15), Theodoros (19), Thales (23), Hipparchos (27), Krates (4), Zenodotos (8), Pyrrhos (12), Parmeniskos (16), Sminthes (20), Timotheos (24). Twenty-seven in all.

20 [drawn] from Theophrastos' *Metaphysics*. Andronikos and Hermippos do not know this work, for they have made no mention whatsoever of it in the catalogue of Theophrastos' writings. Nikolaos in his *Enquiry into Aristotle's Metaphysics* does mention it, stating that it was written by Theophrastos.

F

I. ΠΕΡΙ ΝΟΜΟΘΕΤΩΝ
(T 7; F 1-8; 70?)

A

1 (*FHG* III, p. 36, F 2 = F 81 Wehrli Suppl. I) Orig. *C. Cels.* I, 15: *Μέμνη-*
ται δὲ καὶ Ἕρμιππον ἐν τῷ πρώτῳ Περὶ νομοθετῶν ἱστορηκέναι Πυθαγόραν τὴν
ἑαυτοῦ φιλοσοφίαν ἀπὸ Ἰουδαίων εἰς Ἕλληνας ἀγαγεῖν (*FGrHist* 790 F 3
follows).

2 (1; 83) Athen. 4, 154d: *Ἕρμιππος δ' ἐν α' Περὶ νομοθετῶν τῶν*
μονομαχίαν εἰρεσίας ἀποφαίνει Μαντινεῖς Δημώνακτος ἑνὸς τῶν πολιτῶν
συμβουλεύσαντος, καὶ ζῆλωσίς τούτων γενέσθαι Κυρηναίους (*FGrHist* 70
F 54 follows).

A-B

3 (–; 82) P. Oxy. 1367 fr. 1 p. 251-253 Gallo in Gallo – Montevecchi *Ist.*:

col. I [...]μ. α' [...σ]υνη[.....
[.]ρ[...]ιστ δι[ὸ] καὶ τινες
δ[ι]α[ῖ]ν ἐκίνουν πολ-
[λοὶ] ἑκατὸν καὶ ἐνενή-
κο[ν]τα τάλαντον, ὡς παρ-
ρα (Πο[λ]εμαῖον λαβόντας
εἰς [τὴ]ν πόλιν. Τούτην
δ' ἀπο[φυγόντας, δίδην
κατ[α]γνον τάλαντον
[ἑκατὸν] πεντήκοντα.
[Κ]α[ὶ] ὁ μὲν εἰς Κόρινθον
ἀγω[νι], κατα[κ]ρα[θεὶς]

[174] μονομαχίαν : μονομαχίαν παρεκτὸν Kaibel [175] τάλαντον C ; τάλαντα A [184] λαβόντας
pap. Gallo : λαβόντες corr. Gomperz – Hunt *ut sim.*

F

I. ON LAWGIVERS

BOOK 1

1 Hermippos, too, reportedly declared in the first book of his work *On Lawgivers* that Pythagoras drew on Jewish beliefs for his own philosophy and brought it to the Greeks.

2 In the first book of his work *On Lawgivers*, Hermippos declares that the Mantineans were the first to practice trial by single combat, on the recommendation of Demonax, one of their citizens; he adds that the Cyrenaeans imitated them.

BOOKS 1-2

3 (*col.* I) Some people therefore instituted a lawsuit against him for a hundred and ninety talents, arguing that he had received this sum from Ptolemaios in aid of the city. When he was acquitted of this charge they brought another action for a hundred and fifty talents. Thereupon he withdrew to Corinth. When he was condemned, he sought to pay the damages awarded against him by selling his property. However, as none of the citizens bought anything, his lands went to waste and his house collapsed.

16

δὲ ἐτ[ἐ]λει τὸ πρὸς >
τὴν κ[α]ταδίκην μετὰ
τῶν ὑ[π]αρχόντων. Οὐδε-
νὸς δὲ [τ]ῶν πολιτῶν
ὠνουμ[ἐ]νου, οἵ τε ἀγροὶ
διεφθάρησαν καὶ ἡ οἰ-
κ[ί]α συνέπεσεν. Δημώ-
ναξ ὁ βασι[λε]ὺς Μαντι-
νέων· λέγε[ται] Κυρηναί-
[οις] νομο[θε]τῆσαι καὶ
[ἐ]ς Δελφοὺς [π]αραγενό-
[μ]ενο[ος..]...[..]ναι τὰ >
[.....]..[...]ε. γρα
[.....]κε {. συ]μμα-
[χ.. Μαντιν]έων [βα]σιλεὺς
[ὁ Δημώ]ναξ φ[....]..[.
[προ]σνείμας Βαρκαίο[ις
[....].....ιτε.[.].[...
[....]εν Μαντ[ιν...
[..].α καθ' ἓν α[...]κουν
[...].ον εξοντ[....]
[...] Λιβύην η[...]. μέ-
[μ]νηται [[καὶ]] τοῦ Δ[η]μώ-
[να]κτος καὶ Ἡρόδο[το]ς (4, 161)
[ὡς ὑ]πὸ Μαν[τ]ινέ[ων] >
[δο]θείη Κυ[ρη]ναί[οι]ς ἐκ
[θε]οπροπίου νομ[ο]θ[έτ]ης.
] β'
[Ἀ]θηναί[ο]ις Κέκροπα τὸν
[διφυ]ῆ καὶ γηγενῆ βα-
[σι]λε[ύ]οντα πρῶτον
[νομο]θετῆσαί φασι. Τῶν
[νόμ]ων δ' αὐτοῦ τοὺς [...]

191 ἐτ[ἐ]λει τὸ *Montanari Gallo in Gallo – Montanari et al. (1992: 251)* : ἐπ[ω]λεῖ τὸ *Philippson Gallo (1975: 35)* : ἐπ[ω]λεῖτο *Grenfell – Hunt Wehrli* 195 οἵ : ο΄ι΄ν *pap.* 202 .[.]ναι : δι[δό]ναι *Grenfell – Hunt* 204]κε[*vel* ασ *legi potest (Grenfell – Hunt)* 207]ανείμας :]ονεμας *pap.* 211 εξοντ : *vel* ἐξ ὧν τ[217 νομοθέτης : νο΄μ[ο]΄θ[ετ]ης *pap.*

Demonax, *basileus* of the Mantineans: he is said to have given laws to the people of Kyrene, and arriving at Delphi ... Demonax *basileus* of the Mantineans ... after allotting to some inhabitants of Barke ... in Mantineia ... Libya ... Herodotos also mentions Demonax, reporting he was given as a legislator to the Cyrenaeans by the Mantineans in accordance with an oracle.

BOOK 2

At Athens, tradition has it that the double-natured and earth-born Kekrops was, during his reign as king, the first to legislate. Of his laws the ... were highly esteemed; but Philochoros ...

[...]ον ειδοσαφ-
[ρου. Φι]λόχορος (FGrHist 328 F 96) δὲ τὰ τοῦ[τ]ο

col. II (desunt 28 lineae)

πρ[
δια[
ασ[
ασω[....]α[....
5 ω.[.].ρυσεστρ[....
βου[ζ]ύγης νομο[θετη-
σαι· μνημονεύει F α[ίσωνι
ω: Λάσος ὁ ποιη[τής (F 705 Page = F 4 Privitera = F 5 Bernabé)
Ἀρχιμαχον δὲ φ[ασι θεσ-
10 θε τοὺς νομο[ύς, βέλτιστος δὲ
[ἐ]κρίθη, χρησ[τοὺς δὲ
[νο]ύς τὰ αὐτῶν τεθ[ῆν-
αι [...]ι δὲ παρα[...
γα[...]ι χρωμε[...
5 [...]ασα[.] θα[ρ]ίλοι[...]νω[.
[...]ια [...]ασιο[.].ω[
[...]ω[...]. ποιητ ω[
[...]ασι βουλευτ[ὰς
. πεντακοσίους .[.

B

4 (3. 84) Porphyr. *Abst.* 4, 22,3-5: (2) Τῶν παλαιῶν Ἀθηναίων νομοθέτου Τριπτόλεμον πολιτικῶν παρειλήφαμεν περὶ οὗ Ἕρμιππος ἐν δευτέρῳ Περὶ τῶν νομοθετῶν φησι τάδε· "φασὶ δὲ καὶ Τριπτολέμῳ τοῖς Ἀθηναίοις νομοθετῆσαι, καὶ τῶν νόμων αὐτοῦ φησὶ τρεῖς ἔτι Ξενοκράτης ὁ φιλόσοφος (F 98 Heinze = F 252 Isnardi Parente) λέγει διαμένειν

[22] βουζύγης νομοθετ[ῆσαι] / ου μν. *Gnomil.* – *Hunt Rhet.* (1941: 35) : βουζύγης νομοθετ[ῆσαι] / ου *Hist.* (1979: 425) *Gallo* ω *Gallo* – *Montana et al.* (1992: 232)

col. II Buryges: [said] to have given laws; the poet Lasos also mentions him. Archimachos is said to have promulgated some laws and to have revised some others, and that the laws enacted by him were good ...-400 councillors ...

BOOK 2

4 As we know from tradition, Triptolemos was a very ancient Athenian legislator. Hermippos writes the following about him in the second book of his work *On Lawgivers*: "It is said that Triptolemos too gave laws to the Athenians, and Xenokrates the philosopher says that the fol-

[illegible] καρποῖς ἀγαλλειν, ζῷα μὲ
[illegible] καλῶς παραδοθῆναι· δεῖ [illegible]
[illegible] γενημένους ἀντευποιεῖν ἐφ'
[illegible] ἀφ' ὧν ἔδωκαν ἡμῖν ὠφελ[illegible]
[illegible] Περὶ δὲ τοῦ τρίτου διαπορε[illegible]
[illegible] παρηγγειλεν ἀπέχεσθαι τῶν
[illegible] δεινον
[illegible] συνιδὼν ὅτι συνεβαινεν ὑπὸ τῶν
[illegible] ἀναιρεῖσθαι;
[illegible] τὸν βίον πειραθῆναι καὶ τὰ
[illegible] τῶν ζῴων ἡμερα διασώζειν. Εἰ [illegible]
[illegible] τοὺς θεοὺς τιμᾶν ὑπολαβὼν
[illegible] ἐν, εἰ μὴ γίγνοιντο τοῖς θ[illegible]
[illegible] τοῦ Ξενοκράτους καὶ [illegible]
[illegible] τοσοῦτον ἐκ τῶν εἰρημένων, ὅτι
[illegible]

F

5 [illegible] ἠδοντο δὲ Ἀθηνῆσι καὶ οἱ Χαρανδου νομοι παρ'
[illegible]

[illegible] BUT BOOK-NUMBER

6 [illegible] πάλιν ὁ καλὸς ἡμῶν ἑστιατωρ
[illegible] σπαρείν ὅτι ἐν [illegible]
[illegible]

[illegible]ing three of his laws are still abided by in Eleusis: to honour [illegible]'s parents, to worship the gods with offers of fruits, and nev[illegible] hurt animals. Xenokrates adds that the first two of these [illegible] been given it is indeed imperative to return—to the [illegible]est possible extent the favours we receive from our par[illegible] seeing they are our benefactors; it is likewise necessary to [illegible] to the gods the first-fruits of what we receive from them [illegible]our sustenance. However, as regards the third precept, he [illegible] Xenokrates) does not see clearly what Triptolemos had in [illegible]d when he ordered people to abstain from animals: 'Was it,' [illegible] writes, 'because he considered it horrible in principle to kill [illegible] is so close to our kind, or was it because he realized that [illegible] slaughters for his nourishment those animals which are [illegible] useful to him? In order to make life civilized he should [illegible]d to preserve those animals which live close to man [illegible] all, which are domesticated. Unless, perhaps, he [illegible]sed that the precept to offer fruits to the gods would be [illegible] better observed if no animal sacrifices were made to [illegible] Xenokrates gives yet more explanations, which are not all too [illegible] from what is said above, it is for us sufficient to conclude that [illegible] law was promulgated by Triptolemos.

BOOK 6

5 [illegible]ws of Charondas, too, were sung at *symposia* in Athens, according to [illegible]nos in the sixth book of his work *On Laughers*.

FRAGMENT WITHOUT BOOK-NUMBER

6 [illegible] course of his eulogy on married women, our noble host [*sc.* Laren[illegible] [illegible]eferred to Hermippos as recording, in his work *On Laughers*, that at [illegible] all young girls [at set times] were shut up in a dark room, [illegible] with the unmarried young men; and each of the young men took [illegible] wife the girl he laid hold of, without a dowry. The very reason [illegible] shed Lysandros was that he rejected the first 'companion' and [illegible] to marry a more beautiful one.

ΠΕΡΙ ΤΩΝ ΕΠΤΑ ΣΟΦΩΝ

[illegible]

9 [illegible] Diog. Laert. 8, 88: Ἀλλὰ καὶ παρὰ τοῖς Ἕλλησιν ἐπιφανέστατος [illegible] νόμους, ὥς φησιν Ἕρμιππος ἐν τετάρτῃ Περὶ τῶν ἑπτὰ σοφῶν, καὶ [illegible] καὶ γεωμετρούμενα καὶ ἕτερ' ἄττα ἀξιόλογα.

FRAGMENTS WITHOUT BOOK-NUMBER

10 (8, 6) Diog. Laert. 1, 42 (10, 1 DK): Ἕρμιππος δ' ἐν τῷ Περὶ τῶν σοφῶν [illegible] ἄλλους ἄλλως αἱρεῖσθαι· εἶναι δὲ Σόλωνα (F 106 Martina), Θαλῆν (11 A 1 DK), Πιττακόν, Βίαντα, Χίλωνα, [illegible] FGrHist 2 T 11a), Ἐπιμενίδην (FGrHist 457 T 2 ter), Λεώφαντον, Φερεκύδην (7 A 2a DK, F 4 Schibli), Ἀριστόδημον, Πυθαγόραν, Λᾶσον (p. 19; 55; 94-95 Privitera; T 6 Brussich), Χαρμαντίδου ἢ Σισυμβρίνου, ἢ ὡς Ἀριστόξενος (F 86 Wehrli II) Χαβρίνου, Ἑρμιονέα, Ἀναξαγόραν.

11 [illegible] Μηθυμν[illegible] [illegible] μετὰ τοῦ κοινωνεῖσθαι καὶ κινεῖν, ἔργον δ' οὐδὲν ἄξιον τῶν ἀναλωμάτων ποιοῦντας. 44 (a). Ἔπαυσεν οὖν αὐτοὺς τούτων Κλεομένης ὁ τύραννος, ὁ καὶ τὰς μαστροπούς [illegible] [illegible]ομένας ἐνθέμενος εἰς σάκκους καταποντίσαι τινὰς προστάξας." Καὶ [illegible]

12 (8, 15ab) a) Procl. In Hes. Op. 41 p. 23 Pertusi = Plut. F 26 Sandbach: (...) Ἕρμιππος γὰρ ἐν τῷ <Περὶ> τῶν ἑπτὰ σοφῶν περὶ τῆς ἀλίμου

[illegible] Περὶ [illegible] σοφῶν BP¹: om. P^x 300 καὶ ἕτερ' ἄττα ἀξιόλογα om. [illegible] ἑπτὰ σοφῶν Jacoby 304 <Μύσωνα> Casaubonus [illegible] ἐπιφανεστάτας corr. Madvig: ἐπιφανεστάτους A C 314 [illegible] μένας A: omisit C 317 <Περὶ> add. Jacoby FGrHist 31 F 1

ON THE SEVEN SAGES

[illegible]

9 But Eudoxus also gained a lot of fame among the Greeks, [illegible] treatises as well [illegible] book of On the Seven Sages.

FRAGMENTS WITHOUT BOOK-NUMBER

10 Hermippus [illegible] work On the Sages says there are seventeen sages in all, of whom different selections of seven are made by different authors; these seventeen are: Solon, [illegible] Periander, Anacharsis, Akusilaos, Epimenides, Leophantus, Pherecydes, [illegible] according to Aristoxenus, of Chabrinus, born at Hermione, Anaxagoras.

11 [illegible] Cleomenes put a stop to these practices; it was also he who gave orders to tie up in sacks the procuresses who used to lure the free-born women into prostitution, together with those of [illegible] the sea." Hermippus writes in his work On the Seven Sages that Periander took [illegible]

12 a) [illegible] 'hunger-banishing' food. Herodorus in the fifth book of his story of Heracles and Plato

[illegible]

[illegible] to Solon to tell him that as a rule men make guest-friends in their own country. Anacharsis immediately replied and said that he at Solon was now in his country and, so, that it was proper for him to make guest-friends. And Solon, struck with amazement at his quick-witedness, af-[illegible]

[illegible] Anacharsis replied and said "Well then, also you are at home make no guest-friend and guest." Solon was in amazement at the man's readiness of wit, that he

17 While sailing a visit to Thales at Miletus Solon is said to have wondered at the fact that he did not care at all about marriage and p[illegible]

[illegible] from Athens, the man who had been told what to say, answered: "There is none, except that is, the funeral of a young man; and the crowd following him to the grave, for he was the son—so they said—of a

"Such an illustrious man" said Solon [illegible]

Solon. For that said he was immortal [illegible]

[illegible]

[illegible] "Thus is the very reason, Sotion, why I have devoted not to [illegible] of all. But cheer up, for that story is quite untrue." Thus, according to Hermippus, is the story told by Persaios, who alleged to [illegible]

17 According to Hermippus, Chilon passed away at Pisa right after he [illegible] Games. His death was caused by a combination of exhaustion [illegible] that comes with old age. And all persons at the [illegible]

[illegible] there, Pollux, for that chilon's [illegible]

19 Myson was the son [illegible] says Sosikrates, quoting Hermippus as his source [illegible] among the seven Sages.

[illegible] the Eubouleans attacked and defeated the Magnes[illegible]

(121 Ἐν θέρει λόγος ἐστὶν
πάλαιόν τ' ἠδὲ γεραιόν
θνητοὶ τ' ἠδὲ ἀκάματοι
[illegible]
δόμοι τοῖς Ἐφεσίοις
[illegible]
ἢν γὰρ χρήσιμος, οὐ ἤδει
[illegible]
[illegible]
[illegible]
ἢν οὖν τοιοῦ ἀρ' ἀληθὲς
[illegible]
[illegible]
καὶ ζῶν ἐστιν ἀνησις,
πάντα μηκεθ' ὑπάρχει

Ι ΠΕΡΙ ΠΥΘΑΓΟΡΟΥ

F 9; F 21-26, 27?)

Α

21 21; 22 Ios. *C. Ap.* I, 163-165 (cf. *PsHist* 737 F 1); (163) (...) πολλοὶ [illegible] (sc. Πυθαγόραν) ἱστορήκασι, καὶ τούτων ἐπιστημονέστατος τοῦ [illegible] Ἑρμίππος, ἀνὴρ περὶ πᾶσαν ἱστορίαν ἐπιμελής. (164) Λέγει [illegible] πρώτῳ τῶν Περὶ Πυθαγόρου βιβλίων, ὅτι Πυθαγόρας, ἑνὸς [illegible] μαθητῶν τελευτήσαντος, τοὔνομα Καλλιφῶντος τὸ γένος Κρ[illegible] [illegible] ψυχὴν ἔλεγε συνδιατρίβειν αὐτῷ καὶ νυκτὶ καὶ [illegible] [illegible] παρεκελεύετο μὴ διέρχεσθαι τόπον ἐφ' ὃν ἂν ὄνος [illegible] [illegible] ὑδάτων ἀπέχεσθαι καὶ πάσης <ἀπέχειν> βλασφημίας; [illegible] [illegible] πάνυ καὶ τάδε· "ταῦτα δὲ ἔπραττε καὶ [illegible] θρᾳκῶν δόξας μιμούμενος καὶ με[illegible]

[illegible]

[illegible] vermin, gave orders that he should be taken straight to the Magnes[illegible] [illegible] that he might give victory to the noble Ephesians. There was an [illegible] which he alone knew, enjoining this, and there he died among them. If [illegible] a true tale, if anyone is truly wise, he brings blessings both in his [illegible]

I ON PYTHAGORAS

BOOK I

21 (...) many writers [illegible] these is Hermippos, who was an attentive author in regard to every kind of research. For example, in the first book of his work *On Pythagoras*, he states that after one of Pythagoras' disciples named Kalliphon, a native of Kroton, had died, the former claimed that his pupil's soul was with him night and day. Hermippos also says that Pythagoras prescribed not to walk past any place where an ass has crouched down [sc. without stopping], to abstain from water that causes thirst and to avoid all kinds of defamation. To this he then adds the following: "In practising and saying this he imitated [illegible] and says that that well-known man adopted many Jewish customs in his own philosophy.

[Πυθίου] κτλ. (CHAMAILEON F 2c WEHRLI IX = F 2c GIORDANO and KLEARCHOS F 69d WEHRLI III follow

b) I. BEKKER (ed.), *Anecdota Graeca*, I. *Lexica Segueriana*, Berlin, 1814, p. [illegible] 13-16: Γνῶθι σαυτόν· ἀποφθεγμα, οἱ δὲ Χειλωνός φασιν. Ἑρμιππος δὲ [illegible] εὐνοῦχόν φησιν εἰρηκέναι τὸ γνῶθι σαυτὸν καὶ ἐν τῷ ναῷ ἐπιγρ[illegible] (CHAMAILEON F 2b WEHRLI IX = F 2b GIORDANO follows). c) SCHOL. PLAT. *Phil.* 48c p. 53 GREENE: Παροιμία γνῶθι σαυτόν, ἐπὶ τῶν ὑπὲρ δύναμ[illegible] κομπαζόντων. Λέγουσι δὲ οἱ μὲν Χίλωνος εἶναι τὸ ἀπόφθεγμα, οἱ δὲ Λάβυος εὐνούχου [illegible]

30 (42; 48; ATHEN. 15, 696a - 697b: (a) Ἀλλὰ μὴν καὶ τὸ ὑπὸ τοῦ πολυμαθεστάτου [illegible] κοῦ Ἀριστοτέλους εἰς Ἑρμείαν τὸν Ἀταρνέα οὐ παιάν ἐστιν, ὡς ὁ τὴν τῆς ἀσεβείας κατ[illegible] [illegible] τοῦ γραψὰν ἀπενεγκαμενος Δημόφιλος εἰσέδωκε, (b) παρασκευασθεὶς ὑπ' Εὐρυμεδοντος, ὡς ἀσεβοῦντος καὶ ᾄδοντος ἐν τοῖς συσσιτίοις ὁσημέραι εἰς τὸν Ἑρμεια παιάνα. Ὅτι δὲ παιᾶνος οὐδεμίαν ἐμφασιν παρέχει τὸ ᾆσμα, ἀλλὰ τῶν σκολίων ἓν τ[illegible] [illegible] ἐξ αὐτῆς τῆς λέξεως (F 675 ROSE = – GIGON) φανερὸν ὑμῖν ποιήσω

Ἀρετὰ πολύμοχθε γένει βροτείῳ,
θηραμα καλλιστον βιω,
σᾶς πέρι, παρθενε, μορφᾶς
(c) καὶ θανεῖν ζηλωτὸς ἐν Ἑλλάδι πόσμος
και πονους τλῆναι μαλεροὺς ἀκάμαντας·
τοῖον ἐπι φρένα βαλλεις
καρπον ἰσαθανατον χρυσοῦ τε κρείσσω
και γονέων μαλακαυγήτοιό θ' ὕπνου.
Σεῦ δ' ἕνεχ' οἱ Διὸς Ἡρακλέης Ληδας τε κοῦροι
πολλ' ἀνετλασαν ἔργοις σαν αγρεύοντες δύναμιν.
d) Σοις δε ποθοις Αχιλεὺς Αἴας τ' Ἀιδα δόμον ἦλθον.
Σος δ' ἕνεκεν φιλιου μορφᾶς και Αταρνεος ἔντροφος ἠελίου χήρωσεν [illegible]
Τοιγαρ αοιδιμον ἔργοισ' αθανατόν τέ μιν αὐξήσουσι Μοῦσαι,
Μνημοσυνης θυγατρες, Διος ξενιου σέβας αὔξουσαι φιλίας τε γέρας βεβαίου.

Ἐγὼ μὲν οὐκ οἶδα εἴ τις τι κατιδεῖν ἐν τούτοις δύναται παιανικόν ἰδίαμα. (e) [illegible] [illegible] τετελευτηκεναι τὸν Ἑρμείαν δι' ὧν εἴρηκεν [illegible] [illegible] τροφος ηελίου χήρωσεν αὐγάς." Οὐκ ἔχει δ' οὐδε [illegible] [illegible] καθαπερ ὁ εἰς Λύσανδρον τὸν Σπαρτιάτην γραφεὶς ὄντως παιάν, ὃν φ[illegible]

---

481 [illegible] <?>] *Norsa-Vitelli*

b) Know thyself: an apophthegm, by some attributed to Cheilon. Hermippos, however, asserts that "Know thyself" was coined and inscribed in the temple by a Delphic eunuch. c) Know thyself: regarding people who boast beyond their power. Some say the apophthegm was coined by Chilon, others by one Labys, a eunuch and temple-warden

30 Let me add to this that the composition addressed by the most learned Aristotle to Hermias of Atarneus is not a paean, as alleged by Demophilos, he who, suborned by Eurymedon, caused an indictment to be drawn against the philosopher on a charge of impiety, on the ground that he committed blasphemy by singing a paean to Hermias every day during the common meals. That the song furnishes no evidence of being a paean, but rather is one kind of skolion in itself, I will show from its own words:

Arete, bringer of toil to the race of mortals,
the fairest quarry in life,
for the sake of thy maiden beauty
is death itself a fate to be prized in Hellas,
or the suffering of labours continued and endless.
Such imperishable reward dost thou implant in the mind,
reward above gold or ancestry or soft-eyed sleep.
For thy sake Herakles, born of Zeus, and the sons of Leda
suffered many a trial, seeking by deeds to win thy power.
Through longing for thee did Achilles and Ajax come to the house of Hades,
and now for the sake of thy dear beauty has the nursling of Atarneus widowed the sun's light.
So are his deeds a subject for song, and the Muses, Memory's daughters,
will raise him to immortality, as they honour the name of Zeus
the hospitable and the meed of friendship unsevered.
[transl. GUTHRIE VI (1981: 32-33)]

I do not know how anyone can discern in these verses anything specifically characteristic of the paean. First of all, the writer clearly admits that Hermias is dead when he says, "and now for the sake of thy dear beauty has the nursling of Atarneus widowed the sun's light." Furthermore, there is no refrain, characteristic of the paean, as there is in the true paean composed in honour of the Spartan Lysandros, which according to Duris in his

[illegible] of Samos was sung in Samos. The poem written by Alexander [illegible] in honour of Kassandros of Macedon is, according to Hermippos, Callimachean in the first book of his work *On Aristotle*; also a paean [illegible] at Delphi to the accompaniment of a lyre played by a [illegible] by the Cassandreans in honour of Agemon of Kassandreia; the [illegible] has the one paean refrain that is quoted by Polemon the Periegete in [illegible] to Anaxibios; for, say that in honour of the Ptolemaioi who first became king of [illegible] people of Rhodes sing, is a paean, for it has the refrain *Io paean, accept*. [illegible] in his work *On the Rhodian Friends*. Philochoros writes that the Athenians [illegible] played by Hermodoros of Kyzikos, in honour of Aristogeiton and Harmodios, [illegible] who had been palsied the best in a competition contested by all singers of [illegible] Rhodes in return to Aristotle. In his *Defence against the Charge of Impiety* he himself [illegible] boldly, that: "If I had had the necessary to sacrifice to [illegible] god, I would not have built for him the monument as for a mortal, nor [illegible] I have honoured his body with funeral rites if I had wished to make him into the [illegible]

BOOK 2

31 [illegible] them we encounter Theopompos in the 46th book of the *Philippika* [illegible] the Kassandreans [illegible]

[illegible] ever, writers also disagree concerning his (sc. Hermias') the tyrant of [illegible] neus, capture and death. Indeed, as reported by Hermippos in the [illegible] book of his work *On Aristotle*, he died in captivity, but some hold that [illegible] was tortured by the king and was crucified, as it has been reported above; [illegible] others (as, for instance, Kallisthenes) assert that he suffered the worst [illegible] without disclosing any of the processes of his collusion with Philip

[illegible] ἐν [ου]λο[γ]η-
[illegible] μαθεν[η]ς *FGrHist* 124 F 3. [illegible]

[illegible] ITHOUT BOOK-NUMBER

32 41: 42 [illegible] ς Νικομαχου του Φαιστιδος [illegible]
[illegible] ιστος ἦν απο Νικομαχου τοῦ Μαχάονος τοῦ Ἀσκλ[illegible]

33 41: 43 Diog. Laert. 5. 2-3: '2 Φησὶ δ' Ἕρμιππος ἐν τοῖς βίοις ἐ-
πιστθεντος αυτοῦ κ. Ἀριστοτέλους πρὸς Φίλιππον ὑπὲρ Ἀθ[illegible]
σχολαρχὴς εγενετο τῆς εν Ακαδημειᾳ σχολῆς Ξενοκρατης· ἐλθοντα δ[illegible]
τυπον τοῦ θεασαμενον ἰκ' ἄλλω τὴν σχολήν. ἐλέσθαι περίπατον τὸν ε[illegible]
[illegible] μεν αἰεμματος ανακαμπτοντα τοῖς [illegible]
[illegible] ὅθεν περιπατητικοὺς προσαγορευθῆναι. οι δ', ὅτι εκ [illegible]
περιπατοῦντα Ἀλέξανδρῳ συμπαρων διελεγετο ὅτια,. 3 Επειδὴ δε κλεινος εγε-
[illegible] κοῦσεν εκων
[illegible] τρον σιωπῶν. Ξενοκρατην δ' εἰν λέγειν cf. Eup. F 796 Nauck[2].
[illegible] μαθητας, ἅμα και ρητορικὰς εποιεῖν.

5 ΠΕΡΙ ΘΕΟΦΡΑΣΤΟΥ

Γ 11. 20. F 34-48

[illegible] MENT WITHOUT BOOK-NUMBER

34 [illegible] Γρύλλου μυριοι δοοι συνέγραψαν, το μέρος και τῷ πατρ[illegible]

[illegible] 7. cf. ἐρεγματαιαν in τοῦ Μαρσυα (R[illegible]
[illegible] εφεστιαδος F [illegible] Μαχάονος Μαχ[illegible]
[illegible] ; B P . δε και Ἕρμιππος P [illegible] δή : δε [illegible]
[illegible] ς Reitz in Hermes 24 (1889) p. 311 : περιπατητ[illegible]
[illegible] Hyde Long Cappale Welsh · συμπεριπατῶν Cobet Dating : [illegible]
[illegible] in CR 18 (1904) p. 345 [illegible] συνέγραψαν Pearson [illegible]

[illegible] was arrested in Katane, in Aiolis, while others claim that this [illegible]

FRAGMENT WITHOUT BOOK-NUMBER

32 Aristotle was the son of Nikomachos and Phaistis and a native of Stageira. Accord-
[illegible] ippos in his work *On Aristotle*. Nikomachos was the descendant of
[illegible] Machaon and grandson of Asklepios; he was also court
[illegible] Amyntas of Macedon

33 H[illegible]s relates in his biographies that, while Aristotle was away at
[illegible] ambassador on behalf of the Athenians, Xenokrates became
[illegible] Academy. When on his return he found the school had a new
[illegible] se a gallery in the *Lykaion* where he used to pace up and
[illegible] ng philosophy with his pupils until it was time to put on
[illegible] earned them the epithet 'Peripatetics' others say that the
[illegible] him because, when Alexander was recovering from an illness and
[illegible] king away walks, Aristotle joined him and discussed certain matters with him. In
[illegible] the number of his pupils increased considerably; he then sat down to lecture,
[illegible]

It were base to keep silence and let Xenokrates speak.

He also taught his disciples to discourse upon a set theme, besides exercising them in
[illegible]

5. ON THEOPHRASTOS

FRAGMENT WITHOUT BOOK-NUMBER

34 [illegible]de says that a huge number of authors have composed an encomium or an
[illegible] in honour of Gryllos, partly also as a compliment to his father. And indeed,

[illegible]
[illegible] φο[ν] δι[ωρυτιεν ἀπ]ο[χρῶν[τα]
τῆ[ς] ἑνώ[σεως ἀτυχ]εῖν. Κα[ὶ]
[...]ΚΟΟΤ[.....]ΕΝΜΕΝ[.]
[illegible]
[illegible]
[illegible]ΩΣΑ[..]ΟΝΤΑΣ
[.....]Ν. Ὁ δ' εἰρημενος,
δ[ὴ Ξεν]οκράτ[η]ς σχολὴν
[παρειχε καὶ ἡ]ρεμ[ότ]ητα
[τὸ μὲν αἰνῶν, τὸ δὲ μαλ]θακῶς
[ψέγων, ὥστε καὶ αἰδ]οῖ καὶ τ[ι-]
[μῆι κατώρθο]υ [με]τὰ τού[του]
[στας, ἕως ἔλιπε τὰς π[illegible]-]
θήνας καὶ Ξενοκράτους]
τὰ]ς α[ἰ]τήσεις κα]ὶ α[ι]ν[illegible]
Καὶ πολλοὶ μ]ὲ[ν συνίστα-]
[illegible] κυριον αὐ-]
[τόν. ὃν τοιαυτην διατρι-]
[βὴν τελειώσαντα ὡσει]
λ[α]β[όμενον σοφίαν ἐθεών-]
τ[ο· οἱ δ' ἐδεισαν] αυτον. [ὡς]
ὑπο[με]ι[δ[ιῶν] μὲν εἶπε σ[αφὸς]
π[ρὸς τοὺς Ἀ[{π}]ντιπατ[ρου]
πρεσβεις. α[υ]τῶι δια Κ[ο]ρ-
ραγου και των μετα
τουτου χιλιων ἐν Πε[λο-]
ποννήσωι [καλως χαιρεῖν.]

fr. 33 [τητα τ[ὸ μὲν α[ἰνῶν, τὸ]
[δὲ μαλθακῶς ψέγων, ὥς-]
[τε καὶ αἰ]δοῖ κα[ὶ τιμῆι]
[κατώρ]θου μετὰ [τού-]
[του στ]άς, ἕως [ἔλιπε]
[τὰς] τε Ἀθηγ[ας καὶ]
[Ξεν]οκράτ[ου]ς [τὰς αἰ-]
[τήσεις κ]αὶ αἰνί σ[εις.]

fr. 29 Καὶ πολλοὶ μὲν [συνίσ-]
τανον ὁμοῦ δέ[ει κύ-]
ριο<ν> αὐτόν, ὃν τοι[αύτην]
διατριβὴν τελει[ώσαν-]
τ[α ὡ]σει λα[β]ο[με]νον

40 (52, -; 91, 90) **a)** Athen. 4, 162c-e: (c) (...) ὃς (*sc.* Περσαίος; *SVF* I F 152; lacking *sub FGrHist* 584 T 5) περὶ ταῦτα (*sc.* συμποτικά) τὴν διάνοιαν ἀεὶ στρέφων πιστευθείς, ὥς φησιν Ἕρμιππος, (d) ὑπ' Ἀντιγόνου τὸν Ακροκόρινθον κωθωνιζόμενος ἐξέπεσεν καὶ αὐτῆς τῆς Κορίνθου.

---

[633] 15-19 : *contrapp.* col. 10, 15-19 [633] 19-21 : [δ]ι· / [κην δικα]ίως λ[αβ]όντος · [ἀναιρεῖ]ν *Gaum* [634] *contrapp.* col. 10, 22 [681] *contrapp.* col. 10, 29-30

canal sufficiently deep [for shipping traffic], through the Isthmus, without succeeding in joining [the seas]. (...) The aforementioned Xenokrates, on the contrary, offered a serene education, giving praise and mild criticism alike, so that through reverence [for his master] and recognition [of his master], his (*sc.* Chairon's) training proceeded prosperously as long as he stayed with him; all this was over when he left Athens and the demands made on him by Xenokrates as well as the latter's praising. There were many who recommended him as ruler—though not entirely without fear—because they regarded him as one who had acquired wisdom, having completed such a high training. Others, however, dreaded him, because he had clearly had a sly twist to his mouth when he said to Antipatros' envoys that his affairs were prospering—thanks to the assistance given by Korragos and the thousand soldiers encamped with him on the Peloponnesos."

40 a) Persaios, who continuously turned these things (*sc.* rules for keeping *symposia* going, in his *Convivial Dialogues*) over in his mind, was—so says Hermippos—entrusted by Antigonos with the *Akrokorinthos*. However, when he was plied with liquor, he was evicted even from Corinth itself,

καταστρατηγηθεὶς ὑπὸ τοῦ Σικυωνίου Ἀράτου, ὁ πρότερον ἐν τοῖς διαλόγοις πρὸς Ζήνωνα διαμιλλωμενος ὡς ὁ σοφὸς πάντως ἂν εἴη καὶ στρατηγὸς ἀγαθός, μόνον τοῦτο διὰ τῶν ἔργων διαβεβαιωσάμενος ὁ κύριος τοῦ Ζήνωνος οἰκετεύς. Χαριέντως γὰρ ἔφη Βίων ὁ Βορυσθενίτης (F 73 Kindstrand) θεασάμενος αὐτοῦ χαλκῆν εἰκόνα, ἐφ' ἧς ἐπεγεγράπτο "Πε[illegible] Κιτιεὺς Ζήνωνος μαθητής", [illegible] ἐπιγραψαντα· (e) δεῖν γὰρ οὕτως ἔχειν [illegible] Νικίας of Νικαία F 1 Giannattasio [illegible]

b [illegible]

7. ΠΕΡΙ ΓΟΡΓΙΟΥ

I

41 [illegible] d Ἑρμιππος δὲ ἐν τῷ Περὶ Γοργίου [illegible] ταῖς Ἀθήναις Γοργίας (82 A 7 DK: T 15a [illegible] ησασθαι τὴν ἀνάθεσιν τῆς ἐν Δελφοῖς [illegible] χρυσοῦς Γοργίας.' ἔφη ὁ Γοργίας

[illegible]

overcome by the generalship of Aratos of Sikyon—this very man (*sc.* Persaios) who earlier on had hotly contended in his *Dialogues* addressed to Zenon that the sage would at all events be a good general as well, which is exactly what the 'noble' servant of Zenon had confirmed by his very deeds. Indeed, when Bion of Borysthenes saw a bronze statue of him on which was inscribed "This is Persaios of Kition, disciple of Zenon", he cleverly remarked that the engraver of the caption had made a mistake, because it should read as follows: "This Persaios of Zeno-Slavia [word play courtesy of Gulick II (1928: 239).]"

b) Others asserted that he left the region [by boat?] (...) in reaction to his good reputation (...) Hermippos (...) in his work *On Those who Converted from Philosophy to the Exercise of Power* (...) the life (...) being a disciple of Zenon (...)

7. ON GORGIAS

41 Hermippos in his work *On Gorgias* says: "When Gorgias was staying [illegible] after dedicating the golden statue of himself at Delphi [illegible] Plato said upon meeting him: 'Here comes our fine and golden Gorgias'. To this Gorgias deadpanned: 'Truly, Athens

ἢ καλοὶ γε αἱ Ἀθῆναι [καὶ] νέον τουτονὶ Ἀρχίλοχον ἐνηνόχασιν.

B. ΠΕΡΙ ΙΣΟΚΡΑΤΟΥΣ.
T 14, F 42-44

FRAGMENTS WITHOUT BOOK NUMBER

42 (–, –; 64, –) **a)** *Hypothesis* Isocr. *Or.* 2: Ἕρμιππος δέ φησιν ἐν τῷ Περὶ τοῦ Ἰσοκράτους, παρατιθέμενος Κίμωνόν τινα κατὰ τῶν σοφιστῶν εἰρηκότα, ὡς ὅτι λαβὼν εἴκοσι τάλαντα παρὰ τοῦ Νικοκλέους αὐτὸς ὁ Ἰσοκράτης, βλέψας αὐτῷ τὸν λόγον τοῦτον, τελευτήσαντος τοῦ Κύπρου, ὥσπερ καὶ τούτῳ βουλόμενος χρήσιμος γενέσθαι μετὰ τὴν τοῦ πατρὸς τελευτήν. **b)** [Plut.] *Vit. X or.* 839a (cf. Phot. *Bibl.* cod. 260, 487b): Παρὰ Νικοκλέους τοῦ Κυπρίων βασιλέως, ὃς ἦν υἱὸς Κύπρου, εἴκοσι τάλαντα λαβὼν ὑπὲρ τοῦ πρὸς αὐτὸν γραφέντος λόγου.

43 (55, –, –; 65, –, –) **a)** Athen. 13, 592d: Ἕρμιππος δ' ἐν τῷ Περὶ Ἰσοκράτους προβαινοντά φησι τῇ ἡλικίᾳ τὸν Ἰσοκράτη ἀναλαβεῖν Λαγίσκαν τὴν ἑταίραν εἰς τὴν οἰκίαν, ἐξ ἧς καὶ γενέσθαι αὐτῷ θυγάτριον. Μνημονεύει δ' αὐτῆς Στράττις ἐν τούτοις (F 4 Kassel = Austin VII p. 626-627):

καὶ τὴν Λαγίσκαν τὴν Ἰσοκράτους παλλακὴν
ἐντυγὼν με συκάζουσαν εὐναίαν ἔτι,
τόν τ' αὐλοτρύπην αὐτόν εἰθ' ἥκειν ταχὺ

b) [Plut.] *Vit. X or.* 839b: Καὶ νέον μὲν ὄντα (sc. Ἰσοκράτη) μὴ γῆμαι, γηράσαντα δ' ἑταίρᾳ συνεῖναι ᾗ ὄνομα ἦν Λαγίσκη, ἐξ ἧς ἔσχε θυγάτριον ἣ γενόμενον ἔτων δώδεκα πρὸ γάμων ἐτελεύτησεν. **c)** Harp. s.v. Λαγίσκα (= *Suda* Λ 17 s.v. Λαγίσκα): (...) Λαγίσκας τῆς ἑταίρας μνημονεύει καὶ Στράττις ὁ κωμικὸς οὕτως,

καὶ τὴν Λαγίσκαν [καὶ] τὴν Ἰσοκράτους
εὖ τ' με συκάζουσαν εὐναίαν ἔτι
τόν τ' αὐλοτρύπην αὐτόν

---

[107] καὶ del. Meineke [721] ἐντυγὼν Vita West p. 276 Kassel = Austin p. 626 : λάθον Athen. Harp. [721] με : μὲν Vita West p. 276 [722] εὐναίαν (...) αὐτόν εἰθ' ἥκειν ταχὺ Suppr. coll. cit. Kassel p. 276 West app., sec. Kassel = Austin : εὐναίαν (...) αὐτόν ... Anthol. Wehrli : ἐνεῖναι ταχὺ τὸν αὐλοτρύπην αὐτόν West p. 276

has produced this fine and new Archilochos.

B. ON ISOKRATES

FRAGMENTS WITHOUT BOOK NUMBER

42 a) In his work *On Isokrates*, Hermippos says – quoting as his source one Limonon who wrote against the sophists – that because Isokrates himself had received 20 talents from Nikokles, he sent him this speech following Lysippos' decease, since he wanted to be serviceable to Nikokles as well after the death of his father. **b)** From Nikokles, the king of Cyprus, who was a son of Lysippos, he received twenty talents in return for the speech addressed to him.

43 a) In his work *On Isokrates*, Hermippos says that Isokrates, when getting to an advanced age, took the courtesan Lagiska into his house, who bore him a little daughter. Stratis mentions her in the following lines:

I came across Lagiska, Isokrates' concubine,
tickling me while she was still in bed,
and then the flute-borer himself came rushing in.

b) While he was a young man Isokrates did not marry, but in his old age he lived with a courtesan by the name of Lagiska; she bore him a little daughter who died at the age of twelve, before she ever got married. **c)** Stratis, the comic poet, mentions the courtesan Lagiska in the following lines:

I came across Lagiska, Isokrates' concubine,
tickling the flute-borer himself while she was still in bed.

44 a [illegible] Isokr. *Or.* 5: Ἔγραψε δὲ ὁ Ἰσοκρ[illegible] ὃ καὶ Φιλίππου τελευτῆς, ὃς φησὶν ὁ [illegible] b [illegible] 75 cf. Phot. *Bibl.* cod. 26[illegible] [illegible] δὲ δεκαπέντε λέγουσιν, ὃν μετανοήσειν [illegible]

9. ΠΕΡΙ ΤΩΝ ΙΣΟΚΡΑΤΟΥΣ ΜΑΘΗΤΩΝ

Γ 15 F 45-54, 86? 89?

Β

45 [illegible] a Hesych. s.v. Ἰσαῖος = *Suda* I 620 s.v. Ἰσαῖος: [illegible] ς δὲ Δημοσθένους, Ἀθηναῖος τὸ γένος [illegible] Ἰσοκράτους μαθητὰν κτλ. Demetrios [illegible] b) Dion. Halik. *Isaeus* 1, 2: Γενεσεως δὲ [illegible] ικ ἔχω οὐδὲ δὴ περὶ τοῦ βίου τοῦδε, οἱ[illegible] οὐδέν, ἀρχὴν εἰ προειλέτο τινὰ ἢ [illegible] μηδεμιᾷ τοιαύτῃ περιπεσεῖν [illegible] ἀναγραψας Ἕρμιππος, ἀκριβὴς [illegible] ὑ ῥητορος οὐδὲν εἴρηκεν ἔξω δυεῖν [illegible] καθηγήσατο δὲ Δημοσθένους [illegible] c) [illegible] Ἰσοκράτει [illegible] ας δὲ τινες [illegible] d) [illegible] ας μὲν τινες ἰσαρχίδου [illegible]

[illegible] gr. Usener-Rademacher. μηδὲ F [illegible] Γ 707 ex. Suter Bust. Usener-Rademacher Isaeus ant. Hotris

44 a [illegible] s Isokrates wrote this speech at an advanced [illegible] b [illegible] drama he wrote the *Panathenaicus*. He com- [illegible] r, some say, fifteen years, he is said to have [illegible] as of Leontine and Lesbos. He wrote the speech [illegible] hich he composed addresses to Philip shortly before [illegible]

9. ON THE PUPILS OF ISOKRATES

BOOK 2

45 a [illegible] Isokrates, himself the teacher of Demosthenes, [illegible] Hermippos says in the second book of his *On the* [illegible] b [illegible] to give the exact dates of the orator's birth and [illegible] life or describe his personality; I also [illegible] his other biographies is very accurate, gives more [illegible] If a teacher of Demosthenes. c) Some say that [illegible] d [illegible]

[illegible]

[illegible] Υπερείδης F 178 Jensen [illegible] τη Φρύνη [illegible]

[illegible] Και [illegible]

[illegible] τον κατηγορουμενον ή την κατηγορουμενην [illegible]

b) Harp. s.v. Εὐθίας = Suda E 3497 s.v. Εὐθίας· Υπερείδης Υπέρ Φρύνης [illegible]

[illegible] Κατα Φρυνης [illegible]

[illegible]

[illegible]

that the judges were going to convict her. So he bared her bosom [illegible]

[illegible]

forbidding rhetoricians speaking on a defendant's behalf to break into [illegible]

[illegible] trial could not be brought to court. b) Hypereides *In Defense of Phryne* [illegible] of those who were accused because of their [illegible]

[illegible]

c) In the third book of his work *On the Figures of Speech*, Hermogenes says that [illegible]

[illegible]

[illegible] ὅσα γαῖα φέρει τροφὸς οὐδ' ὅσα πόντος

[illegible]

[illegible] ἐν δὲ μέσαις ἀκμαῖς μικρά, γήρᾳ δὲ πρὸς αὖτιο

[illegible] μείζων πάλιν ἐστὶν ἁπάντων

Κἀν τῷ Οἰδιποδι δὲ τῇ τραγῳδίᾳ τὴν νύκτα καὶ τὴν ἡμέραν εἴρηκεν αἰνιττόμενος (F 4 p. 232 Snell - Kannicht P)·

[illegible] καὶ γίγνηται δισσαί, ὧν ἡ μία τίκτει

τὴν ἑτέραν, αὐτὴ δὲ τεκοῦσ' ὑπὸ τῆσδε τεκνοῦται

49 (4), -, -; 71, -, -; **a)** Plut. *Demosth.* 5, 7: Ἕρμιππος δέ φησιν ἀδι[illegible] τοῦ πράγματος ἐντυχεῖν, ἐν οἷς ἐγέγραπτο τὸν Δημοσθένη συνεσχολακέναι Πλάτωνι (*Bautzen* 51.1 Dorrie II) καὶ πλεῖστον εἰς τοὺς λόγους ὠφελῆσθαι. Κτησιβίου (*FHG* II, p. 631) δὲ μέμνηται λέγοντος περὶ Καλλίου τοῦ Συρακουσίου καὶ τινων ἄλλων τὰς Ἰσοκράτους τέχνας καὶ τὰς Ἀλκιδάμαντος κρύφα λαβόντα τὸν Δημοσθένη καταμαθεῖν. **b)** [Plut.] [illegible] (*FHG* II, p. 631) φησὶν ἐν τῷ Περὶ φιλοσοφίας, ὅτι [illegible] φανεστάτου πορισάμενος τοὺς Ζωίλου τοῦ Ἀμφιπολίτου λόγους, διὰ δὲ [illegible] τοῦ Καρυστίου τοὺς Ἀλκιδάμαντος, ἀνέλαβεν αὐτούς. **c)** *Suda* Δ 474 (I [illegible] οὗτος (...) διήκουσε δὲ Ἰσαίου, τοῦ Ἰσοκράτους μαθητοῦ, καὶ τοὺς λόγους ἐγράφε [illegible] τοῦ Γοργίου μαθητοῦ, καὶ αὐτοῦ μέντοι Ἰσοκράτους.

50 61; 72. Gell. *Noct. Att.* 3, 13 (= Amm. Marc. 30, 4,5): Hermippus hoc scriptum reliquit, Demosthenen admodum adulescentem ventitare in Academiam Platonemque audire solitum. "Atque is," inquit, "Demosthenes domo egressus, ut ei mos erat, cum ad Platonem (*Bautzen* 51.2 Dorrie II) pergeret complurisque populos concurrentes videret, percontatur eius rei causam cognoscitque currere eos auditum Callistratum. Is Callistratus Athenis orator in republica fuit quos illi δημαγωγοὺς appellant. Visum est paulum devertere expeririique an digna auditio tanto proper-

[illegible] τὰς οὐσίας *Porson* : τῆς οὐσίας *A* [illegible] μείζων : μείζον *A* [illegible] δὲ φησιν *Γ* : δὲ φησιν [illegible] ποιητής *N* [illegible] δόλων τὰς : δόλων καὶ τὰς *N* [illegible] Ζωίλου *Reiske, Jacoby* : Ζ[illegible] [illegible] Γοργίου : Γρηγορίου *V* [illegible] populos : e populo *Stephanus* [illegible] quos illi *editores* [illegible] illi eum *codices* [illegible] quos (..., appellant *om. R*

[illegible] is that which is not among all the things that the Earth,

[illegible] our foster mother

[illegible] bring forth, not has growing limbs like all mortal creatures.

[illegible] very origin is largest, but small at its midmost pinnacle,

[illegible] old age itself once again larger in shape and more

[illegible] rightly entitled *Oidipus* he mentions night and day in an enigmatic-

[illegible] two sisters, of whom the one brings forth the other

[illegible] she herself, after giving birth, is borne by the other

49 a) But Hermippos says he has come across an anonymous commen-[illegible] was recorded that Demosthenes was a pupil of Plato and [illegible] especially benefited greatly by this. Hermippos also refers to [illegible] saying that Demosthenes secretly learnt the rhetorical rules [illegible] Isokrates and Alkidamas from Kallias of Syracuse and certain [illegible] and mastered them thoroughly. **b)** According to Ktesibios in his work [illegible] *Philosophy*, he procured the speeches of Zoilos of Amphipolis through Kallias of [illegible] those of Alkidamas through Charikles of Karystos for the purpose of [illegible] **c)** Demosthenes (...). He attended the lectures of Isaios, the pupil of [illegible] (the speeches of Zoilos of Amphipolis, who was a teacher [illegible] Polykrates, of Alkidamas, the pupil of Gorgias, and even of Isokrates [illegible]

50 Hermippos has written that Demosthenes, while still young, frequently visited the Academy and used to listen to Plato. "One day, this Demosthenes," so he says, "went out as usual; on his way to Plato, he saw great throngs of people flocking together. He inquired into the reason for this and was told that they were rushing to hear Kallistratos. This Kallistratos was an orator active in the Athenian republic, the kind they call 'demagogues'. Demosthenes thought it best to change his plans for a moment and to

[illegible] studio foret. Venit," inquit, "atque audit Callistratum nobilem [illegible] περὶ Ὠροποῦ δίκην dicentem, atque ita motus et demulcus [illegible] nus est ut Callistratum iam inde sectari coeperit, Academiam cum Platone reliquerit

51 b [illegible] **a)** Plut. *Demosth.* 30, 1-2: (1) (...) Πάππος δέ τις, οὗ [illegible] τορίαν Ἕρμιππος ἀνείληφε, φησὶ πεσόντος αὐτοῦ παρὰ τὸν βωμὸν ἐν μέν [illegible] γεγραμμένην ἐπιστολῆς ἀρχὴν εὑρεθῆναι "Δημοσθένης [illegible] Ἀντιπάτρῳ καὶ μηδὲν ἄλλο. (2) Θαυμαζομένης δὲ τῆς περὶ τὸν θάνατον [illegible] ὀξύτητος, οἰηθῆσασθαι τοὺς παρὰ ταῖς θύραις Θρᾷκας, ὡς ἔκ τινος ῥακίου [illegible] λαβὼν εἰς τὴν χεῖρα προσθοῖτο τῷ στόματι καὶ καταπίοι τὸ [illegible] αὐτοὶ δ' ἄρα χρυσίον ᾠήθησαν εἶναι τὸ καταπινόμενον· ἡ δ' ὑπηρ[illegible] παιδίσκη, πυνθανομένων τῶν περὶ τὸν Ἀρχίαν, φαίη πολὺν εἶναι χρόνον [illegible] οὗ φοροίη τὸν ἀπόδεσμον ἐκεῖνον ὁ Δημοσθένης ὡς φυλακτήριο[illegible] Eratosthenes *FGrHist* 241 F 31 follows). **b)** [Plut.] *Vit. X or.* 847a [illegible] *Bibl.* cod. 265, 494b: Ὡς δ' ἔνιοι φασι, τοῦτο εὑρεθῆ γεγραμμένον "Δημοσθ[illegible] Ἀντιπάτρῳ χαίρ[illegible]

52 (63; 74) Plut. *Demosth.* 11, 4: Αἰσίωνα δέ φησιν [illegible] ἐπερωτηθέντα περὶ τῶν πάλαι ῥητόρων καὶ τῶν καθ' αὐτὸν εἰπεῖν, ὡς ἀκούων μὲν ἄν τις ἐθαύμασεν ἐκείνους εὐκόσμως καὶ μεγαλοπρεπῶς τῷ δήμῳ διαλεγομένους, ἀναγινωσκόμενοι δ' οἱ Δημοσθένους λόγοι πολὺ τῇ κατασκευῇ καὶ δυνάμει διαφέρουσιν.

53 (59; 75) **a)** *Suda* Δ 454 *s.v.* Δημοσθένης· Ἀθηναῖος, υἱὸς Δημοσθένους καὶ Κλεοβούλης, ῥήτωρ, τῶν δημο[illegible] ὡς Ἕρμιππος ἱστορεῖ· καὶ πρὸς τὰς ἡδονὰς ἀκόλαστος, ὡς καὶ τοῦτό φησι αὐτός. Ὅθεν καὶ νέος μὲν ὢν Βάταλος ἐκλήθη, ὡς καὶ γυναικείᾳ ἐσθῆτι πολλάκις χρησάμενος· Ἀργὰς δὲ μετὰ τὸ εἰς ἄνδρας τελέσαι· ὅπερ ἐστὶ καὶ ὄνομα ὄφεως. **b)** Dion. Halic. *Dem.* 53, 3: Καὶ γὰρ τὰ πάθη τὰ τῆς φωνῆς καὶ [illegible]

[illegible] tanto properantium *A* : audito tanto properatum *ceteri codd.* [illegible] relinquent *R* : reliquerit *P* 839 γεγραμμένην *om.* [illegible] 851 διηγουμένοις διηγεῖσθαι *Γ* 843 χρυσίον . χρυσόν *γ* [illegible] *l*, *cf.* Suda 922e 856 ἐπερωτηθέντα · ἐρωτηθέντα *γ* 857 καὶ τοῦτό φ[illegible] φησιν *V M* 858 ἀνδρας *V* ἄνδρα *ceteri codices*

find out whether the discourse justified such eager haste. He went," says Hermippos, "and heard Kallistratos deliver that famous speech of his in defence of Oropos. He was so moved, so charmed and so captivated, that he forthwith started to follow Kallistratos around, leaving Plato and the Academy

51 a) However, a certain Pappos, from whom Hermippos learnt the story, says that after he had fallen beside the altar, there was found written in the scroll the salutation of a letter: it read "Demosthenes to Antipatros," nothing more. As people were amazed at the suddenness of his death, the Thracians who had stood guard at the door, described in full how he took the poison out of a piece of cloth into his hand, then put it to his mouth and swallowed it—verily, they themselves had assumed that what he swallowed was gold. When interrogated by Archias' men, the little serving-girl said that Demosthenes had been wearing that cloth girdle for a long time as a safeguard. **b)** According to some, this was found written down: "Demosthenes to Antipatros, greeting."

52 Hermippos reports that Aision, when asked to compare the ancient orators to those of his own time, replied that on hearing the older rhetoricians discourse gracefully and magnificently to the people, one would be struck with admiration for them, but that when Demosthenes' speeches were read, they stood out for their arrangement and poignancy.

53 a) Demosthenes was an Athenian, son of Demosthenes and Kleobule, a rhetorician, from the deme Paiania. He was a conscientious student rather than naturally gifted, so we are told by Hermippos; the same authority adds he was an unbridled pleasure-lover. In his youth his habit of walking around in women's clothes earned him the nickname Batalos. In his adulthood he was called *Argas*, which is also the name of a snake. **b)** He worked very hard at the modulation of his voice and the movements of his

body, because he wanted to master both aspects completely, in spite of a constitution which, according to Demetrios of Phaleron and all his other biographers, was not very [illegible] to such exercises. **c)** He also did not pursue the studies suitable for and [illegible] to a freeborn child, because of the weakness and the fragility of his body, [illegible] his mother would not let him strain himself at all and because his teachers did [illegible] compel him to do so. From early on he was very lean and sickly, and it is said that [illegible] children who mocked him derived the abusive nickname 'Batalos' from his physique. According to some, Batalos was an effeminate flute-player, and Aristophanes [illegible] a small play in which he derided him because of this. The name, Argas, (this, so they say, was a nickname of Demosthenes as well, was given to him either because of his behaviour, which was perceived as brutal and spiteful [illegible] indeed, some of the poets call a snake *argas* [illegible] or ... **d)** He had a weak body and a sickly constitution, which prevented him from visiting the wrestling-school, like all Athenian boys used to do. Therefore, when he had reached manhood, he was scoffed at by his enemies because of his softness, and he was nicknamed 'Batalos'. It is reported that Batalos was an Ephesian flute-player, who first introduced the use of female sandals and effeminate songs on the stage, in short, his act smacked of softness. Unbridled and effeminate men were called 'Batalos' after him [illegible] **e)** Some state that he lived a debauched life, wearing women's clothes and taking part in revels on each occasion, which earned him the nickname Batalos. **f)** Batalos was a flute-player who prostituted himself. 'Batalos' indicates a lecherous and depraved man. Some say that this name originated from a flute-player by the name of Batalos. (...) Therefore, Demosthenes, too, was called thus because of his softness; for this, he was abused by all. **g)** Argas. (...) It is more plausible to say that the Dorians, and the Argives in particular, called the snake *argas*, like Achaios in the *Adraitos*. Timachidas of Rhodes says that the snake was not called *argas* because of its tongue, but that the *argas* was a type of snake; so, Demosthenes, who obtained leave to bring a suit against his guardians concerning their guardianship, was probably called a snake because of his harsh action.

54 Hermippos registers Archias in the list of pupils of Lakritos the rhetorician.

58 (80; 4) ARNOB. *Adv. nat.* 1, 52,1: Age nunc veniat, quaeso, per igneam
zonam Magus interiore ab orbe Zoroastres (B 4 BIDEZ – CUMONT II
Hermippo ut adsentiamur auctori, Bactrianus et ille conveniat, cuius [illegible]
historiarum exponit in primo (*FGrHist* 688 F 1[illegible]), Arnemnes [illegible]
nepos et familiae [illegible] Pamphylus [illegible] Apollonius, Damoetio et Dardanus, Belus
Iobanus et Barbulus, et si quis est alius qui principatum et nomen [illegible]
habuisse praestigi[illegible]

? ΣΥΝΑΓΩΓΗ ΤΩΝ ΚΑΛΩΣ ΑΝΑΦΩΝΗΘΕΝΤΩΝ ΕΞ ΟΜΗΡΟΥ
F 18

59 (75; 92) STOB. *Ecl.* 3, 5,43 p. 269 HENSE I: Ἐκ τῆς Ἑρμίππου Συναγωγῆς
τῶν καλῶς ἀναφωνηθεντων ἐξ Ὁμήρου. Δημήτριος ὁ Φαληρεὺς [illegible] *FGrHist* [illegible]
13 = F 193 WEHRLI IV) εἰς σωφροσύνην ἔλεγεν ταῦτα ποιεῖν (*sc.* Ὅμηρος),
ἀσπάσιοι λέκτροιο παλαιοῦ θεσμὸν ἵκοντο (*Od.* 23, 296).

FRAGMENTS WITHOUT A BOOK-TITLE

[ΠΕΡΙ ΕΜΠΕΔΟΚΛΕΟΥΣ ΤΟΥ ΑΚΡΑΓΑΝΤΙΝΟΥ]

60 (27; 25) DIOG. LAERT. 8, 51: Ἐμπεδοκλῆς (31 A 1 DK), ὥς φησιν Ἱππόβοτος (F 15
GIGANTE), Μέτωνος ἦν υἱὸς τοῦ Ἐμπεδοκλέους, Ἀκραγαντῖνος. Τὸ δ' αὐτὸ καὶ Τιμαῖος [illegible]
πεντεκαιδεκάτῃ τῶν Ἱστοριῶν (*FGrHist* 566 F 26b) <λέγει προσιστορῶν [illegible]
ἄνδρα γεγονέναι τὸν Ἐμπεδοκλέα τὸν πάππον τοῦ ποιητοῦ. Ἀλλὰ καὶ Ἑρμιππος [illegible]
αὐτὰ τούτῳ φησίν. Ὁμοίως καὶ Ἡρακλείδης (F 76 WEHRLI VII) ἐν τῷ Περὶ [illegible]
λαμπρᾶς ἦν οἰκίας ἱπποτροφηκότος τοῦ πάππου. (ERATOSTHENES *FGrHist* 24[illegible] 1
follows.

61 (27; 26) DIOG. LAERT. 8, 56: Ἕρμιππος δὲ οὐ Παρμενίδου. Ξενοφάνη[illegible]
(21 A 5 DK) δὲ γεγονέναι ζηλωτήν (*sc.* Ἐμπεδοκλέα; 31 A 1 DK [illegible]

---

913 quaeso per *Salmasius* : quae super *P B* 914 per igneam [illegible] *(1920: 49)* 914 Zoroastres (*sc.* Bactrianus) *expunxit Clemen* 917 [illegible] panfylus *P B* : Pamphylus *editores* 917 Belus *Meurs.* : velus *P B* 926 [illegible] *add. Diels* 931 οὐ Παρμενίδου P^{ac} : οὐ παρμενίδης P^{pc} : ὁ παρμενίδου *B P*

58 May, I pray, Zoroastres the *Magus* now come from the inner celestial
sphere right through the fiery belt, if the author Hermippos can be given
credence, and may his famous namesake from Baktria, whose exploits Ktesias has
reported in the first book of his *Histories*, come with him, as well as Arnemnes, grand-
[illegible] Pamphylus [illegible] Apollonios, Damoetio and Dardanos, Belos
[illegible] Babulos and all the others who are said to have held the first rank and to have
made their name in such a racket: (...)

? COLLECTION OF APHORISMS FROM HOMER'S WORKS
F 18

59 From Hermippos' *Collection of Aphorisms from Homer's Works*. Demetrios of
Phaleron [illegible] Homer [illegible]
moderation
They came in joy to the place of their familiar bed.

FRAGMENTS WITHOUT A BOOK-TITLE

[ON EMPEDOKLES OF AKRAGAS]

60 Hippobotos informs us that Empedokles was the son of Meton who in turn was the
son of Empedokles, and was a native of Akragas. Timaios concurs with this in the fifteenth
book of his *Histories*, and he adds that Empedokles, the poet's grandfather, had been an
eminent man. And indeed, Hermippos has the same story as Timaios. Similarly,
Herakleides in his treatise *On Dueaues* writes that he was born to an illustrious family, in
which his grandfather had bred race-horses.

61 Hermippos on his part states that he was not one of Parmenides' admir-
ers but of Xenophanes, with whom he also [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] he then thought he could draw off the water in his body by [illegible] when they said this could not be done, he lay down [illegible] and requested the children to plaster his body with cow dung [illegible] stretched out on the ground, he died on the second day and was [illegible]

[illegible] ANAXAGORAS OF KLAZOMENAI

[illegible] Hermippus says in his biographies that he was confined in prison [illegible] execution. Thereupon Pericles came forward and asked the Athenians if they had any capital charge to bring against his person, to say so. When they replied they had not, he went on: 'Well, truly I am a pupil of Anaxagoras; do not then get carried away by false accusations and do not put him to death. Heed both to me and remit the charges.' So he was released. But he could not put up with this [illegible] and committed [illegible].

I also have written an epigram upon him:

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] DEMOCRITUS OF ABDERA

[illegible] Hermippus says Democritus met with his death in the following way. When he was already very old and his decease close at hand, his sister became distressed at the thought of him possibly dying during the festival of the Thesmophoria and of her not being able to pay the honour to the goddess. He, however, told her to keep faith and instructed her to bring him hot bread every day. By applying the loaves to his nostrils he managed to survive for the duration of the festival. When the three days had elapsed he

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] away without any pain, in his one hundred and ninth year according [illegible]

I have a grave on him as follows:
Pray who was he and who wrought so cast a work
[illegible] the immortal Dionysus achieved?
Death was near, for three days he bade him in his house
[illegible] with the steam of his breath.

[ON MYRONA]

67 Myron lacked in the accusations 'in against Sotades' and Polycrates, for what the [illegible] we are told by Favorinus in his *Miscellaneous History*. According to Hermippus [illegible] the orphan wrote the speech, but some say that it was by Aretion [illegible] before the demagogue made all preparations beforehand.

[ON ASTYPALIDES]

68 At first he became a pupil of Gorgias the rhetorician, thus explains the rhetorical style [illegible] in his dialogues, especially in his *Truth* and in his *Exhortations*. Hermippus relates that at first he intended to address the crowd at the Isthmian games on the subject of the weaknesses and strengths of the Athenian, the Theban and the Lacedaemonian peoples, but that later, when he noticed that great things had arrived from these cities, he begged to be excused.

[ON PLATO]

69 He (sc. Philolaus) has written one book which, according to one author reports Hermippus, was bought by Plato the philosopher after he had arrived at Dionysius' court in Sicily, he purchased it from Philolaus' relatives for the price of forty silver Alexandrian minas, and he copied the *Timaeus* from it.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[ΠΕΡΙ ΑΡΙΣΤΟΤΕΛΟΥΣ – ΠΕΡΙ ΚΑΛΛΙΣΘΕΝΟΥΣ]

73 (49; 50) Plut. *Alex.* 53, 3 - 54, 1: (3) Λέγεται δέ ποτε πολλῶν παρακεκλημένων ἐπὶ τὸ δεῖπνον ἐπαινέσαι κελευσθεὶς ἐπὶ τοῦ ποτηρίου Μακεδόνας ὁ Καλλισθένης (*FGrHist* 124 T 7) οὕτως εὐροῆσαι πρὸς τὴν ὑποθεσιν, ὥστ' ἀνισταμένους κροτεῖν καὶ βάλλειν τοὺς στεφάνους ἐπ' αὐτόν. (4) εἰπεῖν οὖν τὸν Ἀλέξανδρον ὅτι, κατ' Εὐριπίδην, τὸν λαβόντα τῶν λόγων

καλὴν ὑφορμὰς ὅστις μὴ / ἔργον εὖ λέγειν τόδε (*Bacch.* 266-267)

"ἀλλ' ἔνδειξαι" φαναι "τὴν σαυτοῦ δύναμιν ἡμῖν κατηγορήσας Μακεδόνων, ἵνα καὶ ἐκ τούτου γένωνται μαθόντες ἃ πλημμελοῦσιν." (5) Οὕτω δὴ τὸν ἄνδρα πρὸς τὴν παλινῳδίαν τραπόμενον πολλὰ παρρησιάσασθαι κατὰ τῶν Μακεδόνων, καὶ τὴν Ἑλληνικὴν στάσιν αἰτίαν ἀποφηνάντα τῆς γενομένης περὶ Φίλιππον αὐξήσεως καὶ δυνάμεως, εἰπεῖν·

Ἐν δε διχοστασίῃ καὶ ὁ πάγκακος ἔλλαχε τιμῆς·

(6) Ἐφ' ᾧ πικρὸν καὶ βαρὺ ἐγγενέσθαι μῖσος τοῖς Μακεδόσιν, καὶ τὸν Ἀλέξανδρον εἰπεῖν, ὡς οὐ τῆς δεινότητος ὁ Καλλισθένης ἀλλὰ τῆς οἰκείας εὐνοίας τοῦ πρὸς Μακεδόσιν ἀποδείξειν δεδοκεῖ. (7) Ταῦτα μὲν οὖν ὁ Ἑρμιππος ὁησὶ τὸν ἀναγνώστην τοῦ Καλλισθένους Στροῖβον Ἀριστοτέλει διηγεῖσθαι, τὸν δε Καλλισθένην συνέντα τὴν ἀλλοτριότητα τοῦ βασιλέως δὶς ἢ τρὶς ἀπιόντα πρὸς αὐτὸν εἰπεῖν·

κάτθανε καὶ Πάτροκλος, ὅπερ σέο πολλὸν ἀμείνων (Hom. *Il.* 21, 107).

[ΠΕΡΙ ΛΥΚΩΝΟΣ]

74 (47; 57) Diog. Laert. 5, 67: Ἦν δὲ καὶ καθαρώτατος τὴν στολήν κ. Λύκων, ὡς ἀνυπερβλήτῳ χρῆσθαι μαλακότητι ἱματίων, καθά φησιν Ἕρμιππος.

[ΠΕΡΙ ΔΗΜΗΤΡΙΟΥ ΤΟΥ ΦΑΛΕΡΕΩΣ]

75 (50; 58) Diog. Laert. 5, 78-79 (= *Suda* Δ 429 *s.v.* Δημήτριος): (78) Φησὶ δ' αὐτὸν (*sc.* Δημήτριον; *FGrHist* 228 T 1 = F 69 Wehrli IV) Ἕρμιππος μετὰ τὸν Κασσάνδρου θάνατον φοβηθέντα Ἀντίγονον παρὰ Πτολεμαῖον ἐλθεῖν, τὸ

1035 παρακεκλημενων : παρακεκλιμένων *P* 1039 εὖ λέγειν : εὐλογεῖν *L P H* 1040 [illegible] αὐτοῦ *P* 1044 εἰπεῖν : ἐπειπεῖν *Latte* 1045 ἔλλαχε *P C H*[ac] : ἔμμορε [illegible] 1046 βαρὺ (...) Μακεδοσιν *Wehrli* : βαρὺ τοῖς Μακεδόσιν ἐγγενεσθαι [illegible] *alii* 1050 ἀπιόντα : ἐπανιόντα Λ 1051 αὐτὸν *em. Latte* : αὑτὸν *codices*

[ON ARISTOTLE—ON KALLISTHENES]

73 Of him (*sc.* Kallisthenes) the following story is also told. Once when a lot of people had been invited to dine with the king, Kallisthenes was requested when the wine-cup came to him, to pronounce a eulogy on the Macedonians. He spoke so successfully on the subject that the guests jumped up to applaud him and to throw their wreaths at him. To this Alexander's reaction was, quoting Euripides, that for a man who dwells on

a magnificent subject, it is no great achievement to speak well:

"But," so he continued, "can you also give proof to us of the power of your eloquence by delivering an indictment against the Macedonians, in order that they may learn from their faults and become even better?" Whereupon Kallisthenes concentrated on his recantation and he spoke long and boldly against the Macedonians. After he had singled out the disunity among the Greeks as the real cause of Philip's rise to power, he went on as follows:

In times of dissension even the most wicked man gets
his share of honour.

This caused a feeling of bitter and stern hatred for him among the Macedonians, and Alexander declared that Kallisthenes had given evidence not of his ability to orate, but of his ill-will towards the Macedonians. This, then—so we are told by Hermippos—is the story which Stroibos, the slave who was trained to read to Kallisthenes, reported to Aristotle. Hermippos adds that when Kallisthenes realized the king's alienation as he was leaving, he defiantly recited this verse to him two or three times:

Patroklos is also dead, a man far better than you.

[ON LYKON]

74 He was always impeccably dressed, because he wore clothes of material that was soft beyond compare, according to Hermippos.

[ON DEMETRIOS OF PHALERON]

75 Hermippos reports that, when Kassandros died, Demetrios for fear of

Σωτῆρα κλαεί χρόνον ἱκανὸν διαπρίβωνα συμβουλεύειν τῷ Πτολεμαίῳ πρὸς τοὺς ἄλλους καὶ τὴν βασιλείαν τοῖς ἐξ Βερενίκης παριδεῖν παισί. Τοῦ δὲ οὐ πειθόντος, ἀλλὰ παραδόντος τὸ διάδημα τῷ ἐκ Βερενίκης, μετὰ τὴν ἐκείνου τελευτὴν ἀξιούσης πρὸς τούτοις καταστελλόμενος ἐν τῇ χώρᾳ μέχρι τὸ δίδυμον [illegible] γνῶναι δηχθεὶς ὑπὸ τοῦ ἀσπίδος τὸν βίον μετῆλθε. Καὶ τέθαπται ἐν τῇ Βουσιρίτῃ νομῷ πλησίον Διοσπόλεως.

Καὶ αὐτῷ ἐπιγράφειν ἔφεις (*Anth. Pal.* 7, 113)

ἀντίλεγουσι, τὸν σοφὸν Δημήτριον
τὸν ἔχοντα πολλὰ
δεινὰ καὶ οὐκ ἀπέχοντα φόβῳ τὸν θάνατον,
ἀλλ' ἀιδὴς μέλαινα.

[ΠΕΡΙ ΣΤΙΛΠΩΝΟΣ ΤΟΥ ΜΕΓΑΡΕΩΣ]

1070 **76** (37, 35) Diog. Laert. 2, 120: Ὑπερβὸν δὲ τελευτῆσαί φησιν Ἕρμιππος (ὁ. πὸν Στίλπωνα, T 152 Dorandi = *SSR* II O, 16), οἶνον προσενεγκάμενον ἄκρατον ἀποθανεῖν.

Ἔστι δὲ καὶ εἰς αὐτὸν ἡμῶν (*Anth. Plan.* 3, 42):

Τὸν Μεγαρέα Στίλπωνα, γιγνώσκεις δ' ἴσως,
γῆρας, ἔπειτα νόσος κατέλυε, δυσμαχὸν ζωρὸν
1075 ἀλλ' οἶνον εἶχε τῆς κακῆς συνωρίδος,
φέρεσθον ἡτοχον <χανδὸν> πιὼν γὰρ ἤλασεν

[ΠΕΡΙ ΣΤΙΛΠΩΝΟΣ · ΠΕΡΙ ΦΙΛΙΣΚΟΥ]

77 (37, 37) *Suda* Φ 359 s.v. Φιλίσκος Αἰγινήτης (...) Αὐτὸς δὲ ἀκουστὴς ἦν τοῦ Κυνικοῦ Διογένους, κατὰ δὲ Ἕρμιππον Στίλπωνος (T 175 Dorandi = *SSR* II [illegible] O, [illegible])

1063 μαθὼν *B* · μετὰθηκε *A P φ* · 1065 τέθαπται *Hadrd* · θαπτεται *Hubner* [illegible] *add. Cobet* · Βυκχον *mavult G. Bergo, in Philologo 9 (1854), p. 14-15* · 1077 [illegible] προσεκοφθη · πιὼν γὰρ ἤλασεν <πρόσω>. ἐκοφθη δὲ [illegible] *Meineke*

Antigonos fled to the court of Ptolemaios Soter. There he spent a considerable time, during which he advised Ptolemaios in all his affairs among other things, he suggested conferring sovereign power to be inherited by Berenike. However, in this affair Ptolemaios could not be persuaded and he bequeathed the diadem upon his son by Berenike. After Ptolemaios' death, the son resided upon the throne. Demetrius was present in the country until a final decision would be taken regarding him. With the passage of time he grew increasingly disillusioned there. One night, while asleep, he was somehow bitten in the hand by an asp and died. He is buried near Diospolis in the district of Busiris.

Here are my lines upon him

A venomous asp was the death of the wise Demetrius
an asp withal of sticky venom
daring, not light from its eyes
but black death

[ON STILPON]

76 Hermippos reports that Stilpon died at an advanced age, after drinking wine to precipitate his end.

I have written an epitaph on him also

Surely you know Stilpo the Megarian,
old age and then disease laid him low, a formidable pair
But he found in wine a charioteer too strong
for that evil team; he quaffed it eagerly and was borne along

[ON STILPON · ON PHILISKOS]

77 Philiskos of Aigina (...) was a pupil of Diogenes the Cynic. According to Hermippos, however, he was a disciple of Stilpon.

δανείζειν καὶ ἐξενεχυριάζειν, ὥστε πάμπλειστα χρήματα ἀθροίζειν (10); τέλος δ' ἐπιβουλευθέντα πάντων στερηθῆναι καὶ ὑπ' ἀθυμίας βρόχῳ τὸν βίον μεταλλάξαι. Καὶ ἡμεῖς ἐπαίξαμεν εἰς αὐτόν (*Anth. Pal.* 5, 41):

Φοίνικα τὸ γένος, ἀλλὰ Κρηταικὸν κύνα,
ἡμεροδανειστὴν — τοῦτο γὰρ ἐπεκλῄζετο —
οἶσθα Μένιππον ἴσως.
Θήβησιν οὗτος ὡς διωρίγη ποτὲ
καὶ πάντ' ἀπέβαλεν οὐδ' ἐνόει φύσιν κυνός,
αὐτὸν ἀνεκρέμασεν.

[ΠΕΡΙ ΧΡΥΣΙΠΠΟΥ]

81 (51; 59) Diog. Laert. 7, 184 (= *Suda* X 568 *s.v.* Χρύσιππος): Τοῦτον (sc. Χρύσιππον) ἐν τῷ Ὠιδείῳ σχολάζοντά φησιν Ἕρμιππος ἐπὶ θυσίαν ὑπὸ τῶν μαθητῶν κληθῆναι· ἔνθα προσενεγκάμενον γλυκὺν ἄκρατον καὶ ἰλιγγιάσαντα μεμπαίων ἀπελθεῖν ἐξ ἀνθρώπων τρία καὶ ἑβδομήκοντα βιώσαντ' ἔτη (...) Καὶ ἔστιν ἡμῶν παίγνιον εἰς αὐτόν (*Anth. Pal.* 7, 706):

Ἰλιγγίασε Βάκχον ἑκπιὼν χανδὸν
Χρύσιππος, οὐδ' ἐφείσατο
οὐ τῆς στοᾶς οὐδ' ἧς πάτρης, οὐ τῆς ψυχῆς,
ἀλλ' ἦλθε δόμ' ἐς Ἀίδεω.

[ΠΕΡΙ ΕΠΙΚΟΥΡΟΥ]

82 (40; 60) Diog. Laert. 10, 2-3: (2) Φησὶ δ' Ἕρμιππος γραμματοδιδάσκαλον αὐτόν (*sc.* Ἐπίκουρον) γεγενῆσθαι, ἔπειτα μέντοι περιτυχόντα τοῖς Δημοκρίτου (68 A 52 DK) βιβλίοις ἐπὶ φιλοσοφίαν ἅξαι· (3) διὸ καὶ τὸν Τίμωνα (*Supplementum Hellenisticum* F 825) φάσκειν περὶ αὐτοῦ

ἔσχατος αὖ φυσικῶν καὶ κύνιστος, ἐκ Σάμου ἐλθὼν
γραμμοδιδασκαλίδης, ἀναγωγότατος ζώντων.

1117 προσενεγκάμενον J^{ac} : προσενεγκόντα B P J^{pc} 1118 ἐξ ἀνθρώπων *om.* P^{c} 1124 Ἕρμιππος : Ἕρμιππος τὴν ἀρχὴν *Heych. Mil.* 1126 γραμματοδιδάσκαλον P : πραγματοδιδάσκαλον B P 1126 ἅξαι *Huber* : ἄξαι B : ἀξαι F P 1130 γραμμοδιδασκαλίδης B J^{pc} P : γραμματιδιασκαλίδης J^{ac} *Athen.* 13, 588b *A*

and distrained the property of his insolvent debtors, this way amassing a fortune. Finally, however, a plot was formed against him and he was deprived of everything. Driven to despair he hanged himself.

I have composed a trifle upon him:

May he, you know Menippos,
Phoenician by birth, but a Cretan hound:
A money-lender by the day—so he was called—
At Thebes when once on a time his house was broken into
And he lost his all, not understanding what it is to be a Cynic
He hanged himself.

[ON CHRYSIPPOS]

81 One day, while he was lecturing in the Odeion—so we are told by Hermippos—he was invited by his pupils to a sacrificial festival. After he had drunk some sweet, pure wine there, he lost his head; five days later he went on his last journey, at the age of seventy-three (...) I have toyed with the subject in the following verses:

Chrysippos turned giddy after gulping down
a draught of Bacchos; he spared not
the Porch nor his country nor his own life,
but fared straight to the house of Hades.

[ON EPIKUROS]

82 Hermippos, however, maintains he was a schoolmaster and that subsequently, on coming across the works of Demokritos, he eagerly turned to philosophy. Accordingly, Timon said the following about him:

The last and most doggish of the physicists once more, this schoolmaster
who came from Samos, the least educated of all mankind.

83 (40; 61) Diog. Laërt. 10, 13-16: (13) Τελευτᾶν δ' αὐτὸν οὗτος ὑπὸ τῶν κυνῶν σπαρασθέντα, ὡς μὲν καὶ Ἑρμίππος ἐν Ἱστορικοῖς, ἐν τῷ Κυνικῷ, F 17 Kassel, + F 17 Lonsdale Ἀλεξανδρινοί, βασιλικῶν κοπρωνάκτων ἕνεκα. Ὅθεν καὶ φασὶν Ἕρμιππος ἐμβάντα αὐτὸν εἰς κάδον γεμάσαι κοπρωνάκτων· οὗτοι θερμῷ καὶ ἀκράτῳ ἀφεῖσαν ἀνθρακιᾷ· (16) καὶ τὸ ἑξῆς παραγγείλαντα τοῖς ἀνιῶσιν αὐτὸν ἀπιέναι, οὕτω τελευτῆσαι.

Καὶ ἄλλος ἁβὼν εἰς αὐτὸν οὕτω ἐποίει Ἀθ. Ἀν. 7, 106:

Χαίρετε, καὶ κόμιζεθ' ἃ δίκαια τοῖς Ἑλλησιν,
ἄνωθεν οὖσ' ἀλλοις πάντες ἀποθήσκομεν,
θερμὸν δὲ κάδον λαβ' ἀνθρακιᾶς καὶ ἀκράτου
ἔπαισεν, εἰς' Ἀίδην ἀφικὸς ἐπιστάμενος.

[ΠΕΡΙ ΕΥΡΙΠΙΔΟΥ]

84 (75b; 94) Vit. Euripid. p. 3 Schwartz E: Λέγει δὲ καὶ Ἕρμιππος Δουρίδειον τὸν Σικελίας τύραννον μετὰ τὴν τελευτὴν τοῦ Εὐριπίδου πάντας τοὺς κληρονόμους αὐτοῦ πέμψαντα λαβεῖν τὸ φιλότιμον καὶ τὴν δόξαν αὐτοῦ ἀγαπῶντα, ὅπερ ἐδόκει κελεύσαι τοῖς ἀφίξεσιν ἐν τῷ <πάλαι> Μουσεῖῳ ἀνοικτίσαι, ἀναγράψαντα τοῖς αὐτοῦ <καὶ> Εὐριπίδου ὀνόματα· διὰ καὶ ξενοφιλώτατον κεκλῆσθαι φασι διὰ τὸ μάλιστα ὑπὸ ξένων φιλεῖσθαι· ὑπὸ γὰρ Ἀθηναίων ἐμίσουν.

[ΠΕΡΙ ΑΙΣΧΙΝΟΥΣ ΤΟΥ ΡΗΤΟΡΟΣ]

85 (21; 79) Vit. Aeschin. 3, 6-7 p. 6 Dittr.: (6) Ὅτι μαθητὴς ἐγένετο (sc. Αἰσχίνης), οἱ μὲν Δημήτριος ὁ Φαληρεὺς φασι (FGrHist 228 F 30 = F 17 Wehrli; PV), Σωκράτους τοῦ φιλοσόφου, εἶθ' ὕστερον Πλάτωνος· (7) ὡς δὲ Καλλίας (F 126 a p. 108 Chenoboskion) καὶ Ἱππαρχὸς (FGrHist 38 F 13) καὶ Ἕρμιππος ἱστοροῦσιν, οὐκ ἔφασκεν πώποτε τοῦτον τὸν ἀνδρὰ μαθόντα γράφειν.

1133 οἴρων B P: θερὼν F 1134 κατορυσσοῦσιν B (P²?) : κατορυσσοῦσιν F P¹ 1136 φασι Ἕρμιππος : om. F 1138 αὐτόν B P: αὐτῶν F 1141 λέγει (...) Ἕρμιππος : ἔλεγεν (...) Ἕρμιππος W Q 1142 πάλαιον : πάλαιον W Q 1144 τῷ ὁμωνύμῳ Σόλωνος 1146 <καὶ> Wilamowitz Hiebel 1147 ἀναγράψαντα : ἀναγράψαι W 1148 <καὶ> καὶ Kindorf Kassel Hiebel 1147 ἀναγράψαντα (...) ἐμίσουν Q 1148 φασι om. L 1151 Καλλίας om. PQ : κτιστὴς X (?) 1154 ἱστοροῦσι om. L 1155 φασὶν om. L

83 According to Hermarchus in his *Letters*, he died of rural colchicum after having been in an intense daze. Hermippus relates that he stepped in a bronze bathing-tub filled with hot water and asked for pure wine, all of which he gulped down. Then he bade his friends always to remember his sufferings and passed away.

Also a something of my own about him:

Farewell, my friends, the verdict I sought hold fast
Thus Epikouros spoke, and breathed his last.
He sat in a warm bath and sour wine quaffed,
And straightway found chill death in that same draught.

[ON EURIPIDES]

84 Hermippus says further that after Euripides' death Dionysius, the tyrant of Sicily, bought the poet's harp, his writing-tablets and his stylus from his heirs on payment of one talent. After he had seen the instruments, he ordered those who brought them to set them up as a votive gift in the temple of the Muses and he had an inscription made in his own and Euripides' name. For this—still according to Hermippus—he (sc. Euripides) was called "most beloved by strangers", because he was particularly loved by foreigners, whereas the Athenians bore him ill-will.

[ON AISCHINES THE ORATOR]

85 According to Demetrius of Phaleron, he (sc. Aischines) was a disciple of Sokrates the philosopher, and afterwards of Plato, whereas Kallias, Ikkarchos and Hermippus state that he did not listen to these men for the sake of learning.

[ΠΕΡΙ ΘΕΟΚΡΙΤΟΥ ΤΟΥ ΧΙΟΥ – ΠΕΡΙ ΑΝΑΞΙΜΕΝΟΥΣ ΠΕΡΙ ΤΩΝ ΙΣΟΚΡΑΤΟΥΣ ΜΑΘΗΤΩΝ]

86 (68; 78) ATHEN. 1, 21c: Ἕρμιππος δέ φησι Θεόκριτον τὸν Χῖον ὡς ἀπαίδευτον μέμφεσθαι τὴν Ἀναξιμένους περιβολήν (*FGrHist* 72 T 12).

[ΠΕΡΙ ΘΟΥΚΥΔΙΔΟΥΣ]

87 (54, -; 62, -) **a)** MARK. *Vita Thuc.* 2; 3; 14; 18; 32: (2) (...) ἀπόγονος δὲ τῶν εὐδοκιμωτάτων στρατηγῶν, λέγω δὴ τῶν περὶ Μιλτιάδην καὶ Κίμωνα. (...) (3) Καὶ τούτοις Δίδυμος μαρτυρεῖ (...) (14) Ἀπὸ τούτου (*sc.* Μιλτιάδου) οὖν <Δίδυμος>κατάγεσθαί φησι τὸ Θουκυδίδου γένος. (...) (18) Ὁ δὲ Ἕρμιππος καὶ ἀπὸ τῶν Πεισιστρατιδῶν αὐτὸν (*sc.* τὸν Θουκυδίδην) λέγει τῶν τυράννων ἕλκειν τὸ γένος, διὸ καὶ διαφθονεῖν αὐτόν φησιν ἐν τῇ συγγραφῇ τοῖς περὶ Ἁρμόδιον καὶ Ἀριστογείτονα, λέγοντα ὡς οὐκ ἐγένοντο τυραννοφόνοι· οὐ γὰρ εφόνευσαν τὸν τύραννον, ἀλλὰ τὸν ἀδελφὸν τοῦ τυράννου Ἵππαρχον. (...) (32) Δίδυμος δ' ἐν Ἀθήναις ἀπὸ τῆς φυγῆς ἐλθόντα βιαίῳ θανάτῳ φησὶν ἀποθανεῖν (...). Τοὺς γὰρ Ἀθηναίους κάθοδον δεδωκέναι τοῖς φυγάσι πλὴν τῶν Πεισιστρατιδῶν μετὰ τὴν ἧτταν τὴν ἐν Σικελίᾳ· ἥκοντα οὖν αὐτὸν ἀποθανεῖν βίᾳ, καὶ τεθῆναι ἐν τοῖς Κιμωνίοις μνήμασιν. **b)** SCHOL. THUK. 1, 20,2 p. 22 HUDE: ὅτι Ἱππίας κτέ.: ταῦτα λέγει ὁ συγγραφεὺς ὡς καὶ αὐτὸς ὢν τοῦ γένους τῶν Πεισιστρατιδῶν καὶ διαβάλλει τοὺς περὶ Ἁρμόδιον.

UNCERTAIN FRAGMENTS

[ΠΕΡΙ ΤΩΝ ΣΙΒΥΛΛΩΝ – ΠΕΡΙ ΗΡΟΦΙΛΗΣ]

88 (-; -) *Suda* Σ 355 *s.v.* Σίβυλλα· Ἀπόλλωνος καὶ Λαμίας, κατὰ δέ τινας Ἀριστοκράτους καὶ Ὑδάλης, ὡς δὲ ἄλλοι Κριναγόρου, ὡς δὲ Ἕρμιππος Θευδώρου. Ἐρυθραία, παρὰ τὸ τεχθῆναι ἐν χωρίῳ τῶν Ἐρυθρῶν, ὃ προσηγορεύετο Βάτοι· νῦν δὲ αὐτὸ τὸ χωρίον πολισθὲν Ἐρυθραὶ προσαγορεύονται.

1160 διὸ *codices* : δι' ὃ *em. Schwartz Die Zeit des Ephoros in Hermes 44 (1909) p. 498 n. 2* 1161 διαφθονεῖν *codices* : διαφωνεῖν *dubit. Hudson* : φθονεῖν *Schwartz in Hermes 44 (1909) p. 498 n. 2* 1164 *post* ἐλθόντα *add.* ὕστερον *Unger, 104 aut* καὶ οὐκ ἐν Θρᾴκῃ *Gomme* 1166 φησὶν ἀποθανεῖν *Vm* : *om. E Ab Gu Pc Pl Vg Pe*[3] | ἀποθανεῖν *add.* καὶ οὐκ ἐν Θρᾴκῃ *Osann, 88* 1165 ἡν ἧτταν : τὴν μεγάλην ἧτταν *Unger, 104* 1166 τὴν ἐν Σικελίᾳ : *del. Kruger* 1171 Ὑδάλης : Ἰδαίας *Maass, frustra* 1172 Βάτοι *Dioscorid. mat. med. 4, 38 contuht Maass* : Βάττοι *G* : Βατοὶ *V* 1172 αὐτὸ : αὐ *vel* τοῦτο *Bhd.*

[ON THEOKRITOS OF CHIOS—ON ANAXIMENES ON THE PUPILS OF ISOKRATES]

86 Hermippos says that Theokritos of Chios reproached Anaximenes with 'dressing' in an unseemly manner.

[ON THUKYDIDES]

87 a) (...) he was a descendant of the most glorious generals, namely Miltiades and Kimon. (...) Didymos testifies to this. (...) So Didymos traces Thukydides' origin from him (*sc.* Miltiades). (...) Hermippos says that he was descended from the tyrants, the *Peisistratidai* as well; our source adds that that is exactly the reason why in his work he spoke grudgingly of Harmodios and Aristogeiton, claiming that they were not tyrannicides since they had not killed the tyrant, but only the tyrant's brother Hipparchos. (...) Didymos relates that he died a violent death on his return to Athens from exile. (...) Indeed, after the defeat in Sicily, the Athenians had granted permission to return to all exiles except for the Pisistratids; so, when he was on his way home he was killed violently, and he was buried in the tomb of Kimon and his relatives. **b)** The historian says these things and is filled with resentment against Harmodios because he is himself a member of the family of the *Peisistratidai*.

UNCERTAIN FRAGMENTS

[ON THE SIBYLLAI—ON HEROPHILE]

88 Sibylla was the daughter of Apollon and Lamia, or—according to others—of Aristokrates and Hydale, or of Krinagoros—yet others—or—and this is Hermippos' version—of Theodoros. She is called 'the Erythraean' because she was brought forth in the region of Erythrai which at that time was called Batoi, but now Erythrai after the city.

[ΠΕΡΙ ΤΩΝ ΙΣΟΚΡΑΤΟΥΣ ΜΑΘΗΤΩΝ – ΔΗΜΟΣΘΕΝΟΥΣ]
[ΠΕΡΙ ΑΡΙΣΤΟΤΕΛΟΥΣ]

89 (-; -) Dion. Halik. *Epist. Amm. I* 3, 3; 4, 1; 4, 7: (3, 3) Ἀνάγκη δ' ἴσως πρώτον δεῖ παρέλαβον ἐκ τῶν κοινῶν ἱστοριῶν ἃς κατέλιπον ἡμῖν οἱ τοὺς βίους τῶν ἀνδρῶν συνταξάμενοι, προειπεῖν. Ποιήσομαι δὲ ἀπὸ Δημοσθένους τὴν ἀρχήν. (...) (4, 1) Δημοσίους δὲ λόγους ἤρξατο γράφειν ἐπὶ Καλλιστράτου ἄρχοντος εἰκοστὸν καὶ ἕβδομον ἔτος ἔχων. [there follows a survey of 12 speeches, arranged according to archon dates, with *incipit* cited for some of them] (4, 7) Μέχρι τοῦδε, περὶ δώδεκα λόγων εἴρηκα δημοσίων, ἐν οἷς εἰσι δημηγορικοὶ μὲν ἑπτά, δικανικοὶ δὲ πέντε, ἅπαντες πρότεροι <ὄντες> τῶν Ἀριστοτέλους τεχνῶν, ὡς ἔκ τε τῶν ἱστορουμένων περὶ τοῦ ἀνδρὸς ἀποδείξω καὶ ἐκ τῶν ὑπ' αὐτοῦ γραφέντων, ἐντεῦθεν ἀρξάμενος.

TITLE UNKNOWN

90 (77; 103) schol. Apoll. Rhod. 4, 269 p. 277 Wendel: Ὁ δὲ Νεῖλος οὕτω τὸ πρότερον ἐκαλεῖτο, Τρίτων. Μετωνομάσθη δὲ ἀπὸ Νείλου τοῦ Κύκλωπος τοῦ Ταντάλου, βασιλεύσαντος τῆς χώρας, ὡς Ἕρμιππός φησιν.

91 (76; 104) Ael. *Nat. An.* 7, 40: Πέπυσμαι δὲ καὶ Αἰθιόπων εἶναι ἔθνος, ἐν ᾧ βασιλεύει κύων, καὶ τῇ ἐκείνου ὁρμῇ πείθονται, κνυζωμένου τε ἴσασιν ὅτι μὴ θυμοῦται, καὶ ὑλακτοῦντος τὴν ὀργὴν συνιᾶσι. Τοῦτο εἴ τῳ ἱκανὸς Ἕρμιππος τεκμηριῶσαι, μάρτυρά οἱ τοῦ λόγου ἐπαγόμενος Ἀριστοκρέωνα (*FGrHist* 667 F 4a) πειθέτω· ἐμὲ δὲ μὴ λαθὸν εἶτα ἐν καλῷ τῆς μνήμης ἀφίκετο.

92 (-; 105) *Appendix Serviana, Brevis expositio in* Verg. *Georg.* 1, 337 p. 257 Hagen: Hermippus autem ait Mercuri stellam vocari, sed esse Apollinis.

1174 ὅσα *Z* : ὡς *Us.* 1175 ἃς *Z* : ἃ *Us.* 1177 ἕβδομον *Scholt* : πέμπτον *Z* 1179 τοῦδε *Us.* : τοῦ *Z* 1179 *post* λόγων *hab.* ὧν *Z* : *del. Weil* 1180 <ὄντες> *add. Weil* : *add.* ἐγένοντο *Us.* 1189 Ἀριστοκρέωνα *Schneider* : Ἀριστοκλέωνα *codices* 1192 Hermippus *Hagen* : hirmippus *G* : hirmipus *N P*

[ON THE PUPILS OF ISOKRATES – DEMOSTHENES]
[ON ARISTOTLE]

89 It is probably expedient to mention, by way of introduction, the facts I have gathered from the general surveys which the biographers of those men have left us. I will start with Demosthenes. (...) He began writing public speeches in the archonship of Kallistratos, at the age of twenty-seven. [chronological list of twelve Demosthenic speeches] Up to this point I have spoken of twelve public speeches; among those, there are seven which were delivered in the assembly, and five forensic ones. All of those were written earlier than Aristotle' treatises on rhetoric, as I will demonstrate on the basis of what has been recorded about the author and of his own writings. I will start with the former point.

TITLE UNKNOWN

90 The Nile was called Triton in earlier times. Its name was changed after Neilos, the son of Kyklops son of Tantalos, who had been king in those parts, so Hermippos says.

91 And I have been told that there is a people in Ethiopia among whom a dog is king, and they obey its wishes: when it whimpers, they know that it is not angry, but when it barks, they realize that it is enraged. If the authority of Hermippos himself seems sufficient to anyone, he certainly deserves to be believed because he has cited Aristokreon as a witness to his story; this has not escaped my notice and it was a good thing that I remembered it.

92 However, Hermippos says it is called the star of Mercurius but that, in fact, it is Apollo's.